

# ZION'S HERALD

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GILBERT HAVEN, Editor.  
ALONZO S. WEED, Agent.

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**TWO DAYS.**—Last Friday and Sunday were the two greatest of days. Other anniversaries of merit occur, other celebrations of time or man are held: New Years, and New Moons, Fourth of July, and Fifts of November, birth-days, and death-days, but Good Friday and Easter Sunday, despite Church corruptions, or the greater corruptions of anti-Church, will be held in holiest remembrance. The day of that Death began with its beginning, the Thursday evening before. Then one should have read those chapters in John's Gospel from the twelfth to the seventeenth, one quarter of the whole book, which detail the incidents of that evening, and the discourse and prayer of Christ. We see the group of youthful men assembled in the plain chamber, around the plain, fast-like feast. Not one of them is yet in years. Their Chief is in the freshness of his days, sober, strong, calm, with a mysterious something streaming out from His look, air, presence, everything that was His, which overwhelmed while it attracted every associate. We hear that reproachful word, "One of you shall betray Me," and that quick and general response of love and fear, "Lord, is it I?" We see one leave the room, and hasten to the enemies who are plotting His death. He arises, lays aside His seamless robe of majesty, appears in the garb of the slave, into whose condition that departing associate is soon to farther reduce Him by selling Him to His murderers at a slave's price. He puts on Him the menial's napkin, takes the basin, and proceeds to wash the feet of the rest. Indignation swells every heart at such humiliation. But the Church, and especially the ministry, are to learn a lesson from this event that shall never fail in its application, that they should love to serve their brethren; a lesson not yet fully learned.

Then follows that divine discourse which has comforted such myriads of souls in every age, and then the prayer which is rather a proclamation of His oneness with God, and the purpose of God that thus the Church should be one with Him.

The midnight hour is reached. He moves down the stairs, out into the dark and chilly street, through the gates, and accompanied by three only of His disciples, descends the steep side of Moriah to the olive woods at its base, crosses a dry dike, over a waterless brook, and enters into the deeper thickets of the olive orchards. There he pours out his soul unto death! What sorrow of sorrows! Yours, O reader, and mine, the burden of all this world rests on His oppressed soul. The wrestling is over! Not an angel, but God Himself strengthens Him. He goes to His sleeping disciples, and awakens them, greets His betraying disciple calmly, with his infuriated multitude, and the armed soldiery, is led back up the hill He has just descended, through the gates, and out into the hall of ecclesiastical authority. Thence, being rejected of the Jews, He is carried to Pilate, and ere morning is fairly reddening the crest of Olivet and dropping its light on that olive grove, under whose pall He so lately writhed in agony and bloody sweat, He is condemned to death, and hurried mockingly in an opposite direction, up the hill, across a slight ravine, outside the opposite gate of that toward Kedron, and in a garden, near a tomb, which to His eyes was not unlike the coffin placed beneath a malefactor's gibbet. He is laid upon a cross piece that is placed on the ground. The nails are driven through those quivering hands, that have so often been outstretched in blessing, through those feet so constantly engaged in going about on errands of goodness. With the head all bleeding with the needle-crown, he is raised up with difficulty, the bottom of the supporting piece is put in the ground, and He hangs there in the sweltering sun. How the crowds throng Him! How they gaze, and wonder, and mock! Here are the grand officers of the Church, offering, themselves, on this great day of Atonement, the very Victim for whose coming alone all their service, and all

their history, and all their nationality exists. Then that Death! No word can paint its depths Divine. We look on in awful awe; earth, heaven, seem each wrapped in an eclipse!

Look at Him, O sinner, in this thy day, not mockingly, but with devotion, affection, longing unspeakable. Believe in the Son of God, the Saviour of the world. He died for you. You can be saved from wrath through Him. Believe unto eternal life.

Good Friday is naught without Easter. "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins." The grave holds His salvation, if it holds Him. His resurrection is the keystone of His system. None can grant it without abandoning all free religion. None can deny it without casting away all Christian faith and doctrine. It is, therefore, the greatest of earthly days. It is the crown of man's recovery, the antipodes of paradise lost, the true and only paradise regained. It is the sign and seal of the victory over death, and, therefore, the seal and sign of the victory over him who is the author of death, that is, the devil, and of that which is the seed of death, which is sin. All salvation, all sanctification hang on the resurrection of Christ. Rejoice, and be exceeding glad! Jesus is arisen. He is the Lord of the grave. He is Lord of your sin and sorrow. Cast yourself upon Him wholly, ceaselessly, gladly. He is your divine Deliverer. Hallelujah! Let every saint shout for joy.

"Sing how He spoiled the gates of hell,  
And led the monster Death in chains.  
Say, live forever, wondrous King,  
Born to redeem, and strong to save;  
Then ask the monster, where's thy sting,  
And where's thy victory, boasting grave?"

The New England Conference Session was unusually interesting. Live questions were considered in a genial and able manner. Excellent addresses were made, able sermons preached, the brethren never looked happier or handsomer, the churches were reported as thriving, every statistic, with one or two exceptions, being an increase. The best part of the Conference, its conversations and outside sessions, were exceedingly enjoyable, the hospitalities of the two churches and their friends, were unbounded, save by the gastric forces of their visitors, the appetite holding out under the temptations set before it, even after the stomach cried with Macbeth, "Hold, enough." The Conference spoke an earnest word for an Ecumenic Methodistism, proposing, on the report submitted by Dr. Hare, that exchanges should be as frequent between London and New York, as they now are between New York and Boston. It also, through a very able report of Rev. J. O. Knowles, denounced the Southern outrages, and approved the purpose of the President to suppress them. Rev. W. F. Mallalieu offered a powerful argument in the report on Temperance, which demanded the introduction of Temperance into politics, and the adoption of it by every political party. Rev. I. G. Bidwell presented a very able report on the Sanctity of the Sabbath, one of the best ever written on that or any subject. Rev. Dr. Lindsay's report showed how flourishing was our Educational work, which was confirmed by an eloquent address of Rev. Dr. Warren. Rev. J. H. Twombly, in the report on the N. E. Conference, discussed various desirable improvements in our economy, among the rest were frequent Fast days, and a Conference Historical Society. Rev. D. Sherman read an exceedingly interesting report on our publishing interests in this city, urging the publication of a monthly, a weekly pictorial, and a daily, and the union of ministers and laymen in the publishing Association. Rev. Mark Trafton set forth the Book Room embroglio in vivid colors, though a shorter statement was accepted as the present position of the Conference, in view of the unsettled and unknown state of affairs at New York.

Rev. Dr. Butler read a thrilling report on Romanism. The reception of the delegates from Zion's Church was an especial and important event, Rev. Messrs. Washington and Butler acquitting themselves well, Mr. Butler especially showing rare common sense, as well as wit in his wise remarks. So did Rev. Mr. Mars, in his address on the occasion.

As a whole, few Conferences have been more influential or enjoyable. The body is still full of pith and power. It has an array of leading men, such as few bodies can boast. Not less than thirteen Doctors of Divinity are in its membership, and it is an exceedingly brisk body, notwithstanding. May it be more and more pure and powerful.

We regret to learn that the Sub-Book Room Committee have adjourned *sine die*, without selecting experts. There are many rumors afloat as to the cause of this disagreement. There is no real reason for it, nor should the Committee have adjourned without overcoming it. Three experts were accepted by the Committee and offered to Messrs. Fancher and Reynolds. The former referred them to the latter. Judge Reynolds accepted them all. Mr. Fancher refused to accept the three, but only the first one named; though why the three were proposed, if only the first one was to be accepted, is not shown. These brethren ought to have agreed. They are both incorruptible. Judge Reynolds is less known to the Church, but is the recognized leader of the Brooklyn bar, a man of great integrity as well as ability. His character is above suspicion. He proposed that each side should name an equal number and leave the committee to select one from each list, and appoint a chief accountant as superintendent. This seems fair. At any rate something should be agreed upon. The present status of the affair is bad exceedingly. Rumors will again arise, and cannot be suppressed. The Church will not be satisfied with anything but an investigation. That she will get some time. It seems now as if the investigation will not occur till after General Conference. It is as well, perhaps, that it should not.

A writer in *Le Havre*, a French journal, attributes the recent downfall of the French to the prevalence of drunkenness, and urges a suppression of intemperance by strongest penalties. How do Prof. Agassiz, and other witnesses before the Andrew Committee, look in the light of this statement? France must have a Prohibitory law executed, as well as all the rest of mankind. *The World* even advocates it for France. Why not for New York also?

The President's Message on Santo Domingo, and the Commissioner's report, are both strong arguments for annexation. Frederick Douglass says there would be no objection to the annexation were they white States, which is true, as all the arguments of Senator Schurz are based on that objection, and we hardly think Senator Sumner will raise any such opposition to the annexation of Cuba as he has to that of Santo Domingo. The President claims that the Monroe doctrine, and our duties to a distracted and poor people, demand the annexation. The Commissioner's report is exceedingly eulogistic of the country, commends Baez and his officers, and declares the people desire, and greatly need, annexation. It is an able document.

Gen. Butler made a powerful speech on the Ku-Klux outrages last week, in which he showed that only as hopes of restoration to political power dawned on the rebel heart, had these crimes broken out. If their party should die, they would cease to murder. Government must, and will suppress those horrid barbarities.



## Original and Selected Papers.

## DYING WORDS.

These are the last words of a young lady who died a few days since. They are simply tuned in rhyme and metre by her friend ANNIE.

"With the last days of winter your darling must die,  
Now kiss me dear sister, O kiss me good-by!  
The fair spring is come, with its song and its bloom,  
But to me only bringing the cold, silent tomb;  
Yet o'er the low sod the sweet violets will creep—  
The bright moonbeams play, and the soft showers weep,  
The wild birds will sing o'er the spot where I lie;—  
Kiss me, sweet sister, O kiss me good-by!"

"In the springtime of life my journey is o'er;  
I can see o'er the river, I'm touching the shore!  
O! cease then to weep, friends and neighbors, for me,—  
So soon from all sorrow and pain to be free:  
So soon with the angels in glory to sing,  
Mid beauty unfading, and limitless spring.  
To my Jesus I go, in His strong arms I lie;  
Then kiss me, dear mother! O kiss me good-by!"

"I see the dark waters—I stand on the shore—  
My Saviour is calling, He'll bear me safe o'er;  
'I never will leave thee,' the promise He's given;  
O trust in my Saviour, and meet me in Heaven.  
The shadows of death are all fleeing away—  
I see the bright morn of eternity's day;  
I've nothing to fear while my Jesus is nigh,  
I'm going;—once more let me kiss you—good-by!"

## MABEL'S WARFARE.

BY HER FRIEND.

XV.

"Every real life is a story, were it only told."

When Mabel returned to her boarding-house, after her visit to her unhappy father, she found Benjamin awaiting her. He had been absent from the city for the fortnight between his failure and the present time, and had heard nothing of his sister's death, or his father's loss. One sight of Mabel's pale face told him of evil tidings, and he said anxiously, as he rose and took her hand:

"What is it, Bel? I know there's other trouble."

"Yes, Benny," said Mabel tearfully; "I am now your only sister on earth."  
She then related the particulars of Kate's sudden departure, and of her father's loss of property and present condition.

"But," said she, "almost before I knew our house was gone, Mr. St. John came to me with a deed of it, and five acres of land, beside the grove and pasture as a present—or as he called it, a trust from him. How he obtained possession so soon, I never asked. He can manage almost anything, you know—knows just how to go to work."

"God bless his noble heart," ejaculated Benjamin, fervently; "What a load has left my mind! When you said that all was gone, the thought of James was like a dagger to me. What would he do driven away from his home, his beloved sea-side room? It would kill him."

"Well, he will not have to go. And as for father, some way must be contrived to cheer him up. I do not feel so badly about him as I should did I not really believe he will, by and by, be far happier without his property than he ever was with it. It was never anything but a care and a burden to him, and an aggravation to us. But now, Benny, tell me of yourself."

"Sis," said the young man, gravely, "I am going to California."

"O, Benny, no! I cannot have you go so far away. It will seem like death. You know how much good your company always does me, and now that I have no sweet Katie, I shall need you more than ever. Don't leave your poor old sister, Benny, don't."

Tears were pouring down the agitated face of Mabel, and she clasped her hands. Was it all for her own sake that she thus plead? Nay; in an instant there had flashed over her heart a sense of the danger to both body and soul, of a discouraged, and perhaps desperate youth, cut loose from all his friends, and tossing about in the rude society of that newly discovered El Dorado. She felt that she would thankfully see her favorite, her especial darling, lying as Katie lay, rather than have him go to California.

Ben's heart faltered and wavered at his sister's appeal. She had been more like a mother to him than had the one who bore him. Could he cut her to the heart, as manifestly it would should he persist in his resolve?

"Why, Mabel, of course I won't go, if it is so against your will," he stammered; "but—but what, in goodness' name, am I to do? Think of a fellow, twenty-one years old, and head over ears in debt, will you? I feel ashamed to walk the streets, to show my head anywhere. I thought luck might favor me in the diggings, and I could then come home, clear off my debts, buy a house, have you to keep it for me, and study my long desired profession. Just think, Bel, how glorious, grand it would be!"

Poor Ben was the perfection of manly beauty. He was as the very sunshine, in his fond sister's eyes. She could not forbear smiling as she looked admiringly upon that glowing face, flushed in the eagerness of its hopes; but she answered, sadly:—

"Ah, dear Benny, I have another vision. Do not go away from me; I am able, now, to bear your expenses while you study for a surgeon; and you will, I am sure, soon be so prosperous, that you can pay off all those unjust and cruel debts, and me, too, you know, if you will be the happier for that."

"You are the best sister that ever was born; indeed you are. Be sure I will try to do nothing to worry you. We won't talk of this any more now, but, as you always say, wait the leadings of Providence. I must go now. I have an appointment with that rascal Calcraft this evening. There will no good result, but I'll meet him. Go to bed, Bel; you look fairly worn out. Good-night, dear sis."

"Good-night, dear Benny," and the brother and sister parted.

Now there was one pair of eyes, belonging to a boarder in this house, that never grew weary of watching over Mabel. Many a midnight did said owner visit the back-yard, for the purpose of learning whether her gas was yet burning; many an admonition did said owner bestow upon Mabel, when her light had burned till past the midnight hour. These eyes had seen her steal from the house the evening after her fainting-fit; they had witnessed her late return; they had marked her dejected air, her pale face, and swollen eyes the next morning. They saw her the noon that word was brought her of her sister's violent sickness, and also when Ben came and announced, "'Tis all up, Bel; I'm broke;" and they saw her now, as after parting from him at the street door, she turned and crept wearily up stairs to her own room. The sigh she breathed fell on an open ear, and sitting pettishly down, smash! into his wife's work-basket, tender-hearted, little Mr. Holmes said, as savagely as he could:

"I'll be hanged if those Wolseys don't mean to kill Bel, if the thing can be done. 'Tis a pity they couldn't all be strung, and worn like a necklace by that devoted girl; that's what would suit them."

"It's what would suit you, more like," replied his wife, vexed at the state of her work-basket, out of which she quickly pushed her lord and master. "I verily believe you are half in love with Mabel Wolsey. Just see what you've done. I wish you'd be careful where you plant yourself."

"Why, my dear, one would think you care more for that basket than you do for the troubles of your friend! Well, well; women are curious creatures, I never could understand them. But that such a girl as Mabel should have such a fate as hers, is, I am free to confess, a mystery to me."

"There is no mystery about it, James. Her father won't take care of his great family, and so they all depend on Mabel. 'Tis a great shame; I feel it as much as you do, but I never sit down on your hat-box because of it."

"My dear," said Mr. Holmes, abruptly changing the subject, "what do you think of our new boarder?"

"Which one, the gentleman, or his wife?"

"Why Mr. Montrose. I don't like him."

"Don't you? Why not? I think him very handsome, and at times, extremely agreeable and entertaining."

"Yes; he looks very well, and—when Mabel is out of the way—is agreeable enough; but let her come in sight, and he turns grave and glum as an owl. There is something I don't understand in it."

"What is it to you?"

"Nothing, perhaps; but it interests me, and the more so that Mabel is now so undoubtedly at ease in regard to him."

"Now?" said Mrs. Holmes, with emphasis.

"Do you remember the time Mrs. Mendal announced his coming?"

"Why, yes, I do; Mabel fainted away at the table, didn't she? But I never until this moment thought of connecting the two things. What a deep being you are, James Holmes. I never did see such a man!"

"Such an admirable, lovable one you mean, Issa, don't you?"

"Go along; your boots are on my trail. There! you better make haste and finish dressing, if you want to reach the parlor to-night. 'Tis after nine o'clock now."

"I do not want to reach it, Issa. How often are you going to drag me off to such scenes of folly?"

"Pshaw, James; what is the use of your always making such remarks? You know very well you enjoy company as well as I do."

"The right kind of company, wife mine."

"Mabel's, I suppose you mean. I remember, this moment, that you are always eager enough to be ready in season when she is to be of the party."

"Issa Holmes, are you jealous?" asked the little husband, standing spread abroad before the mirror, with a neck-tie in one hand, and a hair-brush in the other. He had faced about to confront his wife, and the expression of his round, good-natured face, and very wide open eyes, was certainly laughable. Issa burst out into one of her uncontrollable spasms of mirth, and came very near unfitting herself to proceed to the party. By ten o'clock, however, the twain were fairly shut into the carriage that had been waiting for them since nine, at which hour it had been ordered.

By that time, too, Mabel having once more prevailed to cast all her cares on Him, who asks to carry every human heart's burdens, had sunk away into refreshing slumbers.

He giveth His beloved sleep.

[To be continued.]

## THAT RULE OF PROBATION.

"Twenty-five years a Methodist," who spoke in the last meeting, seems inclined to "mend our rules," however faithfully he may keep them.

The rule requiring six months' probation, has always met with some opposition. So has the rule requiring attendance on class-meetings. Many would come into the Church if this rule were abrogated, who now refuse to join us. So of many of our rules; but shall they be repealed because of this?

Was there ever reason for such a rule, and does that reason still exist? This is the question to be answered. Early in the history of Methodism, the fathers found such a rule of probation necessary "to prevent improper persons from pressing into the Church," and yet at that time a formal trial was seldom necessary to the removal of an unworthy member. Simply withholding the Quarterly Love-feast Ticket, accomplished the work. If such a rule were necessary then, when the remedy was so easy and simple, how much more essential now, when it is more difficult to get one bad member out of the Church, than to get twenty into it.

This rule, adopted eighty years ago, was no innovation, no new invention. In the First Century, the immediate successors of the Apostles were careful "to lay hands on no man suddenly." They put "converts on probation till they had been instructed in religious knowledge, and proved the sincerity of their professions by the regularity of their lives. These took the humble name of catechumens." (Rute's Ch. His., p. 27.)

The safeguards found necessary in that age are more important now, as every one will at once admit. Persecution, loss of property, and even death, was often the result of Christian profession then. This would deter any one from such a step unless deeply convicted of duty. But how different the case now; religious profession is fashionable, the Church is popular, and moving with the tide, thousands enter the Church who would not have done it when shame and loss would be sure to follow.

Then, too, we are living in a fast age, and right or wrong, the time has come when rich men are deemed a necessity, and the tendency is to receive them with "stipulations and relaxations" of some of the rules generally applicable. Our rule of probation guards against this danger, and may be one reason why we have less members with princely wealth and little piety than some other church having no such safeguard.

There is a class of men in some churches who are honored and looked up to, because of their wealth or influence, who would not be held in fellowship a week if they were poor!

"A thousand pounds supplies

The lack of twenty thousand qualities."

It is important, also, that the convert should understand the doctrines, usages and discipline of the Church he proposes to join.

There are a very few, especially among the young, who have given serious attention to these matters before conversion. Hurried as they sometimes are, with indecent haste in their excitement, into the water, and then into the Church, it is not strange that many of them cannot be found after a few months, and have to be reported "non-resident members." Any pastor can so use his friendship as to hurry matters thus if he choose to do it. And facts prove that it is often done, and others "go into mourning" because our wholesome rule will not allow them to do likewise. The Church also has rights in this matter. She has the right to demand evidence of sound conversion before receiving to membership. What evidence shall be demanded? Will you, like some churches, bring the candidate before a committee, who, after listening to his relation of "experience," shall decide by vote whether he is converted or not?

Is the "Thus saith the Lord," demanded by the brother found in this arrangement? Is experience always precisely the same, so that a committee can always decide correctly? Such hasty action was safe for the Apostles, acting under the direct and open manifesta-



tions of the Holy Ghost; but the Saviour's direction for all time was, "By their fruits ye shall know them"—the holy walk, the prayerful, self-denying life. By this shall ye know. This evidence, probation gives the Church an opportunity to gather.

The convert is placed under rules of holy life, under discreet watch-care, and every week, for six months, he relates his experience in the class, and by his trials and victories shows if the work of grace be real.

During this probation the convert has all the means of grace to aid him that any member of the Church has. I know some ministers will not admit him to the Lord's table till he is baptized, which may be deferred till near the close of his probation. But it would be difficult for such minister to show authority for such administration drawn from the Bible or from the Discipline. There is no evidence that the disciple of Christ had received Christian baptism before the Holy Supper was instituted. There is no command of Christ making baptism a prerequisite, and we know that in early times the Supper was administered from home to whole families every week. The General Rules require the probationer to "attend upon all the ordinances of God, such as the Supper of the Lord," etc. When this is habitually neglected, it is the duty of the minister to cut them off. Yes, cut them off for not doing what you will not let them do!

After the six months of watch-care and weekly meeting in class, no formal relation of experience is required, and no "vote" is necessary to decide whether they are converted or not.

If the life be "hid with Christ in God," it is better evidence than the decision of a committee made under excitement before the principles of the renewed life have had an opportunity for practical exhibition. The rule is right, but our administration is often at fault.

Each preacher generally succeeds in getting the most of those converted during his ministry into the Church, but a few are left with their probation continued. He leaves them thus because he hopes they will soon come in. The next preacher has less influence over them, and succeeds better with those he receives on probation than with those left on probation by his predecessor. But he leaves a few also.

Year after year the "old list" increases, for every successive preacher feels a delicacy about "discontinuing" them, especially as this would reduce the "statistics." I knew a charge where, after two years of effort, the preacher succeeded in getting only five out of forty such probationers, into the Church. That list of probationers was the "leavings" of five or six ministers who neglected to "trim up their work," and most of them gave painful evidence that they never were converted, and this wise rule kept them out of the Church in a wholesome manner. The rule is necessary to regulate the indiscreet and hasty zeal of some whose large charity

"Would all mankind embrace."

If after learning our doctrines, and the working of our system, our probationers are not satisfied, and do not feel at home, we do not want them in the Church. Bid them find their home, in the name of the Lord.

It is a misfortune for a Baptist or Congregationalist to get "fixed" in a Methodist Church, and a still greater misfortune for a Methodist to get "fixed" by baptism and covenant in their churches. The rule is a good one, and the door into the church is as broad as the "narrow way" the Saviour pointed out for his disciples to walk in.

BIDDEFORD, March, 1871.

S. F. W.

#### SOUR GODLINESS.

BY MRS. H. C. GARDNER.

When I was a young girl about fifteen or sixteen years old, the Methodist prayer-meeting had a great attraction for me. On Sunday I went all day with my parents to their place of worship, stood up with all my strength during the interminable prayers, and listened with as true a comprehension as was usual to one of my years to the doctrinal tenets of John Calvin. Afterwards, it having been so foreordained, I was permitted to spend the evening in the Methodist prayer-meeting.

Young and impressionable as I was, I am persuaded that the earnest exhortations and affectionate entreaties that I heard there, would have won me to Christ if it had not been for one woman who was, perhaps, more anxious for my conversion than all the rest. When good Bro. Pratt got up, and in his gentle, intelligent way, told us of the dangers he feared for us, and of the Divine love that fain would save us, it seemed the most reasonable thing in the world to go directly to the Saviour, and secure the offered mercy. When Father French, so revered and beloved, related his experience of the goodness of God, we were all ready to get up for prayers. Our hearts grew warm within us as we listened. But directly, before anybody mistrusted how we felt, that sister was sure to speak or pray. It didn't matter which; we im-

penitent were sure to "catch it" any way; and sure, also, to cool down and harden at once.

In the first place she seemed to be in great bodily distress, groaning and writhing about all the time that others were speaking. I suppose she was not really in pain, for I remember years afterward, offering some pain-killer to a woman with similar symptoms, and she resented it. But to my youthful inexperience those painful demonstrations denoted real anguish, and being associated with a religious experience, repelled me. I didn't want to be Christian, and feel like that.

In the second place, her addresses and prayers were all law, and no Gospel. They were made up of fearful denunciations and awful prophecies delivered with an unction that savored of a personal relish for our pending calamities. We always felt as if we were getting a good scolding, and quite naturally our spunk rose against the eternal horrors promised us. Her voice grated on our sense of the melodious. It was hard and shrill, the very opposite of the sweet, winning tones that seem to belong to woman, and that really make a part of her power.

There are similar persons, men as well as women, in the churches now; persons very unlike the Apostle Paul, who, knowing the terror of the Lord, persuaded men rather than drove them; persons who seem to entirely forget that it is the goodness of God that leads men to repentance.

I know a good woman of this stamp in Connecticut. She would scold away in the meetings with the greatest zeal, giving the pastor, the brethren and sisters, and all outside sinners a hit in due season. She had a large family, nine children, I think, but as they grew up, none of them became Christians. They were not careless and indifferent in regard to the claims of the Gospel, but were utterly opposed to the truth. Their enmity to it was bitter and determined. No argument could reach them, no persuasion win them.

It was the natural result of their religious (?) training. I remember very distinctly, one evening when they were little children. Bright, pretty, intelligent children they were; children for any mother to be proud of. One of them, a lovely little girl, after listening to our conversation until its dullness stupefied her, slipped quietly into the next room, and undressing herself, went to bed—a very sensible proceeding, as it seemed to me. We talked on for an hour before the mother noticed the child's absence; but when she was missed, you would have thought that the interests of Church and State, for this world and the next, were in danger. The child was pulled out of bed asleep, and shaken until she awoke with a scream of terror. I confess to being frightened myself.

"What is the matter?" I asked in dismay, as the shaking and screaming went on together. The child was trembling so that she could not stand alone.

"Matter!" repeated the mother, "why, she went to bed without saying her prayers."

"No, I didn't, mother," sobbed the child; "I said them by myself."

"Don't tell lies, Mary. Have you forgotten what will become of liars? Think of Ananias and Sapphira, you wicked girl."

"But I *did* say them, mother."

"If you repeat that again, I will punish you. Kneel down and say them now."

The child obeyed, and as I listened to her voice, broken with sobs, I thought it very likely that she would stop praying altogether, as soon as she was old enough to act as she pleased. I hinted as much to the mother, but, instead of answering me, she turned to rebuke vanity of another little girl, who had been guilty of twisting her uncommonly beautiful hair around her fingers, and then letting it fall in long, shining ringlets over her dress.

"I would cut the hair off," said the mother to me, in a vexed tone, "only her father insists that I shall not."

"I do not wonder at it," I said, "it is so very beautiful."

Ah, I have never wondered that those children grew up to hate religion. They saw nothing attractive in it. To them it seemed at war with everything beautiful or desirable. It was a bugbear to frighten their youth; it was a poison to embitter the innocent joys of mature life. No one told them of the Christian's privilege to rejoice evermore. They never heard at home, or from their mother's lips in meeting, of the pitying love with which the compassionate Saviour blessed the little children. If inclined to be sorry for any wrong-doing, they were not softened and encouraged by hearing that the Lord is very pitiful, slow to anger, and full of tender mercies. Their natural playfulness was an evil disposition to be curbed; their innocent mirth a sin to be repented of. O, I wish they were the only children so unhappily and mistakenly educated.

Grown people are only large children, and they don't like to be chilled, or threatened, or scolded.

You have read of the minister whose steady thunderings of the law and its terrors had thinned his flock, and made the faithful remnant so refractory that he quite despaired of seeing any conversions among them. After a while it occurred to him that men were something like animals. They might be fed and coaxed, when they could not be driven. He remembered that Paul did not give Felix a jawing, but in simple dignity, *reasoned* before him. Thinking about it in this way, he decided to try the Rarey method—that is, the power of kindness. So he began to preach the Gospel. He tried to set forth the infinite love of Christ. He repeated promise after promise, quite astonished himself at their number and precious meaning. There was a change in his audience at once.

First, an eager attention to his sermons encouraged him. It was pleasant to prepare them now, that he was sure of their being heard. The long-hardened look began to relax on the upturned faces of his hearers. A real life and interest took its place. Instead of nodding heads, or angry glances at the dilatory clock, his eyes looked into other eyes shining with thought. In a little time a rich harvest of souls were gathered into the fold of Christ, all won by the holy power of love.

Scolding sermons, and scolding exhortations, and scolding prayers even, never do any good. They are like a fierce wintry wind upon the icy surface of the lake,—every blast hardens the ice. But the gentle influences of real Christian love, are as potent as the sunbeams, piercing through and melting the ice till it is wholly dissolved.

Economically considered, scolding is a great waste of time and strength. Its reactive influence robs the scolder more than the *scolded*. It dwarfs one's spiritual growth, and shrinks what growth there is.

Some people are fond of citing as an excuse for their hard words, the example of our Saviour when he condemned the hypocrisy of the Pharisees. It was never intended for our model. We are not expected to fill his place as judge. He is all-wise, and we are very fallible. He can read the heart, and understand its hidden motives. We can do neither. And lest in our vain-glorious pretensions, we should presume to be hard upon our fellow-sinners, he has graciously warned us to "Judge not, lest we be judged."

O, it is true that no service for Christ was ever yet accomplished by fault-finding, evil surmising, or uncharitableness. It is the cold, fretful heart, that is forever grumbling about disunion in the Church, that is out of patience with all who do not use its one-inch rule for measurement, and that is ready to call down fire from heaven to consume all offenders. The living Christian, rejoicing in his own warm experience, has a happy faith in the sincerity and growth of others. He is not fretted if they do not grow after *his* pattern. He is too contented to scold. Besides, he knows that "he who winneth souls is wise;" not he who driveth them.

#### A PRAYER.

God, Thou knowest hearts that we  
In our blindness cannot know;  
Grant that they Thine own may be,  
Light the way their feet must go.

Break their cruel bondage down,  
Grant them from their sins release;  
Thine the conquest shall they own,  
Thine their ecstasy of peace.

Pardon, Thou, Thy frailest son;  
Penitent he comes to Thee,  
Mourning for his error done,  
Save him from his misery.

Not for worth or merit his,  
Look Thou from Thy throne above;  
Thine the freest mercy is,  
Grant this guerdon of Thy love.

D. K. A.

OUR SERVICE.—We serve a just God, not a hard master. He puts upon us no more task than we can accomplish, but He expects us to do our work well. He gives material and tools, and expects us to use our material to the best advantage, and to keep our tools in excellent order. He gives us His message to deliver to our perishing fellow-sinners. It does not please Him, if we give them something else instead of it. It does not please Him, if we mangle the message so that they cannot understand it, or tell it in such a tiresome way that they go to sleep instead of listening to it.

CHURCH KITCHENS.—The present popular sociality which fits up kitchens and supper-room in church buildings, while it may be in harmony with the debased machinery of "charity" throughout, serves to degrade communion into companionship, the mystical and sacramental into gregarious frivolity. There is some ground for anxiety lest censurable indulgences may not exist in the sociables, as they are called, and lest, under the admitted need of Church use, and religious control for the social element, we may be fostering in it forms which permit the world to overmaster the Church, and alloy the purity of teaching and discipleship.—Bishop Whitcomb.



## For the Children.

## BELLE AT THE STUDY.

Who comes knocking at my door?  
 "Let me in," says Belle!  
 Ah, I've heard that voice before—  
 "Let me in," says Belle—  
 "I will be so good and still;  
 Dear papa, you know I will—  
 Just a little corner fill—  
 Let me in," says Belle.

So I spoke the welcome word,  
 "Come in, little Belle!"—  
 Then two tiny feet I heard;  
 "Here I come," says Belle.  
 In there peeped a golden head;  
 Chubby face, with cheeks so red;  
 "Welcome, darling Belle," I said—  
 "Here I come," says Belle.

I was tired and full of gloom,  
 When you came, my Belle;  
 Dark and lonely seemed the room  
 Till you came, my Belle;  
 But your presence changed it quite,  
 In you brought a flood of light;  
 Made my study warm and bright—  
 Sunny little Belle.

## "THE PRINCE OF WALES."

## ORIGIN OF THE TITLE.

BY REV. S. R. BAILEY.

Our boys have always been familiar with the title which the eldest son of the English sovereign always bears. But perhaps not all of them are acquainted with its origin. It was first given to that prince during the reign of Edward I., one of England's noblest and bravest kings.

Edward while yet a young man, had already by his martial prowess, preserved during a great rebellion—for England has had her rebellions as well as we—the fortunes of his weak father, and thus secured the throne from disaster, and had then departed for the East, in order to share the prospective glories of the last "Crusaders," where he performed feats of wonderful valor in the wars against the infidels.

Recalled to England by the death of his father, the incapable Henry III., he was crowned with great splendor in Westminster Abbey, A. D. 1274, and was compelled to begin at once a warlike reign, but which proved one of the most successful through which any monarch of England ever passed.

While nearly all the chiefs of the kingdom, including the King of Scotland, appeared at the coronation, to exhibit their loyalty to the new sovereign, Llewellyn, the proud lord of North Wales, refused to be present, and soon raising the standard of rebellion, he gathered his people around his banner, and declared war against King Edward.

After a time, however, he was reduced to submission, and Edward now thought that the province of Wales would remain in peaceable subjection to the English crown, when suddenly, David, another chieftain, and brother of Llewellyn, aroused nearly the whole of that department into a flame of revolt, ravaging the borders of the English territory, and calling forth all the energies of Edward for his subjugation. In this he at length succeeded. Llewellyn was killed in battle, David was hung as a traitor, and Wales was thus, after centuries of warfare, in which she had stubbornly resisted all the efforts of Saxons, Danes, and Normans, brought into final and peaceful submission to the English sovereigns.

Edward at this time, had two sons, the first a fine, manly boy, named Alphonso, the second an infant, born at the Welsh castle of Caernarvon, during the stay which his father made in the province for the settlement of its affairs. A happy thought occurred to the king. The Welsh, regarding themselves as foreign to the English nation, and as merely a subjugated people, were perpetually rising in rebellion against the government. Edward therefore determined to unite them to the English throne by a closer tie, which while merely a nominal one, was sufficiently strong to bind Wales to its conquerors in indissoluble bonds.

Presenting the infant in public, he told them that they should have "a native born prince of their own, who could not speak a word of English." The pleasing bait took with the simple-minded Welsh, and, flattered by this exhibition of royal favor, they accepted the pledge of union, and from that time regarded the young prince as especially their own. He was thenceforth called the "Prince of Wales."

His elder brother, the beautiful and beloved Alphonso, soon after dying, the young Edward, for his father's name was given him, became the eldest living son, and therefore heir to the throne. And so it happened that the dignity of Crown Prince, and the title Prince of Wales, centred in the eldest son of the English monarch, and he now holds that appellation, till, in the course of events, he is called to take the royal sceptre.

No man is free who cannot command himself.

JESUS WHISPERING.—"What is conscience?" said a Sabbath-school teacher one day to the little flock that gathered around to learn the words of life.

Several of the children answered, one saying one thing, and another another, until a little timid child spoke out.—

"It is Jesus whispering in our hearts."  
 Does Jesus whisper in your heart?  
 When you do right does He approve? When you do wrong does He rebuke? Does He make your heart sad when you have sinned, and happy when you have done right? Be thankful then for this, and remember always to heed the Saviour's whisper, and study His Word, and pray to know His will, and then you will be safely guided to His heavenly home at last.—*Well-Spring.*

KNEW TOO MUCH.—Billy was employed in a coal-yard, and as both employer and men were the possessors of more or less irascibility, Billy was discharged at least once a-day; but though frequently discharged, he never went off. One day the employer, during one of these passages, burst out, "It's no sort of use, Billy, I can't learn you any thing at all, and have been trying for years." "Shure, an yez have learnt me wan thing," said Billy. "What is that?" was asked; "I shall be glad to hear of anything you've learned." "Shure, sir, yez have lairned me that fifteen hundred makes a ton." Billy knew too much to be spared.

THE INNOCENCE OF CHILDHOOD.—At a neighbor's house was a very bright little girl. It chanced once that they had for a guest a minister, and an esteemed friend.

Little Annie watched him very closely, and finally sat down beside him and began to draw on her slate.

"What are you doing, Annie?" asked the clergyman.

"I'm making your picture," said the child.

So the gentleman sat still, and she worked away earnestly for awhile. Then she stopped and compared her work with the original, and shook her little head.

"I tant like it much," she said. "Taint a great deal like you. I dess I'll put a tail to it, and call it a dorg."

Fancy his feelings! What a likeness there must have been!

Harry Seymore was the only child of a widow, who lived in the city; he did all in his power to help his mother.

One day when Harry was running home, a dog flew at him. Without a moment's thought he threw a stone at him, which missed the canine, and broke the window of a dry-goods store.

The proprietor rushed out, and demanded who broke the glass. A boy who had seen Harry throw the stone said: "Never mind, I will tell him that the boy ran away."

"Did you do it?" said the gentleman to Harry.

"No, he did not," said the boy.

But Harry's conscience began to work, and he determined to tell the truth; so he walked up to the gentleman and told him how it had happened. The owner was so pleased with this frank confession, that he engaged Harry as an errand boy. He rose, step by step, until he is now one of the firm. His motto is, "Always tell the truth."—*Child's World.*

## ENIGMA, NO. 7.

I am composed of twenty-four letters.  
 My 1, 23, 18, 15, 9, has been a puzzle to men in all ages.  
 My 6, 14, is the pronoun of the language.  
 My 3, 2, 13, 18, 23, 24, 19, 21, 18, is a heathenish creed.  
 My 5, 12, 11, is a fruit.  
 My 8, 4, 22, 5, is mostly water.  
 My 20, 10, 16, 17, is clean dirt.  
 My 7, 15, 13, is a part of the head.  
 My whole is an unguessed riddle to men.

H. C. G.

## ANSWER TO ENIGMA NO. 6.

"Judge not, that ye be not judged."—*MATT. vii. 1.*

## The Family.

## AT LAST.

"Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni."

They told me 'twas a garden, with the sweet, bright flowers in bloom;  
 To me it was only a sepulchre, hidden in blackest gloom;  
 No resurrection anthems filled the odor-laden air,  
 Only one sound crept heavenward, a heavy, hopeless prayer.

I knew that there were angels in the dark and mystic cave;  
 But I looked for One, their Master, the good, the strong to save;  
 I cared not for the shining wings—He only unto me  
 A refuge, and a Saviour, and a comforter could be.

But I could not find the Saviour, and the morning was like night—  
 The garden held not Jesus, who only is the Light—  
 I wandered, vainly looking for the Friend whose well-loved face  
 Could change the darkened tomb into a glad, well-lighted place.

And then I heard a whisper. He only spoke my name,  
 And swift into my spirit a flood of rapture came.  
 I knew Him when he called me, and "Master," I replied,  
 O, having found Thee, Saviour, I can part with all beside.

Now earth is all a garden, 'tis here no dismal tomb;  
 I do not walk in darkness, He scatters all the gloom;  
 And gladly I am passing to the land where death shall be  
 As a forgotten angel, and Christ shall speak to me.  
 —*London Christian World.*

A MEMORY OF SMITHFIELD.—A short time before the demise of Queen Anne, as Bishop Burnet was riding slowly in his coach round that part of Smithfield from whence so many blessed martyrs ascended to heaven, he observed a gentleman standing on the distinguished spot, in a musing, pensive attitude, seemingly quite absorbed

in thought. His lordship ordered the carriage to stop, and sent his servant to the person with a request that he would come to his coach-side. He did so, and proved to be Dr. Evans, a very eminent dissenting minister, of whom the Bishop had some knowledge. "Brother Evans," said the prelate, "give me your hand, and come up hither; I want to ask you a question." The doctor being seated, and the coachman ordered to continue driving round as before, the Bishop asked the doctor "what it was that directed his steps to Smithfield, and what he was thinking of while standing there?" "I was thinking," answered the other, "of the many servants of Christ who sealed the truth with their lives in this place. I came purposely to feast my eyes once more with a view of that precious spot of ground. And as public matters have at present a very threatening aspect, I was examining myself whether I had grace and strength enough to suffer for the Gospel, if I should be called to it, and was praying to God that He would make me faithful even to death, if it should be His pleasure to let the old times come over again." "I myself came hither," replied the prelate, "on the same business. I am persuaded that, if God's providence does not interpose very speedily, and almost miraculously, these times will, and must, shortly return; in which case, you and I shall probably be two of the first victims that are to suffer death at that place, pointing to the paved centre." But it pleased God to disappoint their fears by giving a sudden turn to national affairs; within a few weeks Queen Anne was gathered to her fathers, and King George I. was proclaimed.

## FATHER TAYLOR.

Weep not for him; our friend has heard  
 And waited for the calling word,  
 That lifts him to that holy ground  
 Where victor hosts of God are found.

Old age in him was crowned in light;  
 His heart was young by inner sight;  
 His soul possessed a wondrous power,  
 There seemed to reign an endless power.

He spoke, as few may dare to speak,  
 To lowly ones, the lone, the weak;  
 Was loved as few on earth can know—  
 A love sincere in fadeless glow.

Words fall us in our speech of him,  
 We feel the mists and shadows dim;  
 God's saints so rare are surely given  
 To show us here some glimpse of heaven.

CHAS. W. BUTLER.

A new version of the raising of Lazarus, comes from Germany, which we commend to the *Golden Age*. It is a good catechism for free religionists:—

"Do you regard this chapter as narrating an actual fact?" "No, no; truly not." What, then, is it?" "A parable, or myth, shadowing out great truths." "Very good. Now, what, in a word or two, is the thing shadowed out in this beautiful myth?" "The restoration of learning in the 14th century." "Good again; but how do you suppose that a chapter written long before that event could have any reference to it?" "It is a fable of humanity, true for all times. It sets forth the inevitable law of reaction." "Is it true of this age?" "Yes; once again has the in-our-fathers'-time dead Lazarus come forth from the grave." "And what is figured under the name of Jesus?" "The spirit of philosophical inquiry which energizes the dead public heart." "And of what are the grave-clothes emblematic?" "Of clinging-closely—but-to-be-got-rid-of superstitions."

A good story is told of himself by a season ticket-holder on the Boston and Maine Railroad—a wide-awake, joke-loving gentleman, liberal in his religion. Riding in a horse car a short time since, with the Catholic priest of his village, who has been active in trying to induce his flock to become temperate, he familiarly addressed him in language something as follows:

"Father —, you are doing a pretty good work just now—I don't know but you are doing as much good as all the other clergymen in town." The priest quietly replied that he was doing what he could to improve his people. "I'll tell you what it is," continued the gentleman, "I've been thinking about attending your Church, but was afraid it would cost too much to get all my sins pardoned." "O," said the priest, "we can manage your case; when we have a very large contract we make a liberal discount!"

Every now and then I see in the accounts of the dedication of meeting-houses, that the brethren have made a noble offering unto God. I would ask, is it a noble offering for a church and society to run in debt from \$20,000 to \$50,000 to build a spire one hundred and fifty or two hundred feet high, when one sixty would answer all purposes; or to finish the house as a theatre, so that the poor can find no place within for them to worship God? Multitudes of respectable people neglect meetings because they cannot afford to hire seats or dress in the style of church-goers. Does not history tell us that as extravagance in externals prevails, piety decreases?—*Watchman.*

"I've been a-thinking," said Little Froby, "about this here woman suffrage business. Sponsoring," said he, "that—a now—Oliver Logan, f'r instance should be made President of this great and glorious country, bequeathed to us by the noble sires, and all that, she'd be President Logan wouldn't she?" We bowed. "Well, s'posing she was to marry, say, a man by the name of —of—Perkins, f'r instance, would she be President Logan, or President Perkins?"



**THE WAY A BOY WAKES UP.**—It is morning. Day-light streams into the windows; the sun shines on the hill-tops. The sounds of stirring life are beginning to be heard about the house. Watch the boy. Still and motionless as a figure of marble. As you look, the gates of sleep are suddenly unlocked. He is awake in a twinkling—awake all over. His blue eyes are wide open and bright—his lips part with a shout—his legs fly out in different directions—his arms rapid motion—he flops over with a spring—in ten seconds he has turned a couple of somersaults, and presents before you a living illustration of perpetual motion. There is no deliberate yawning, no slow stretching of indolent limbs, no lazy rubbing of sleepy eyes, no gradually becoming awake about it. With a snap like a pistol shot, he is thoroughly awake and kicking—wide awake to the top end of each particular hair. The wonderful thing about it is its suddenness and completeness. — *Christian Union.*

At a wedding recently, when the officiating priest asked the lady, "Wilt thou have this man to be thy wedded husband?" she dropped the prettiest courtesy, and, with a modesty which lent her beauty an additional grace replied, "If you please."

A striking illustration of the saying, the pith of a lady's letter is in the postscript, was that of a young lady, who, having gone out to India, and writing home to her friends, concluded with the following words; "P. S. You will see by my signature that I am married."

A Sedalia editor says that a girl who now called "a beautiful blonde" would, a few years ago, have been termed "a tow-head."

A paper having had an article headed with the conundrum, "Why do Wives Fade?" a contemporary "supposes it is because they won't wash."

#### EAST MAINE.

After a ride from Penobscot to the St. Croix, via Mt. Desert, your humble servant appeared like the genius of mud. If some philosophers are correct in saying that man has been developed from a creature in the mud, I think I got back near the original state. The retrogressive movement was much more rapid than the progressive. This mudological specimen will be on exhibition at the next session of the East Maine Conference.

The St. Croix sometimes gets strangely warmed, and the mists that rise over its confluence with Atlanta's waves, condense into clouds that will hang over Brooklyn in 1872. So quadrennial dignitaries had better go in till it's done raining, unless they are willing to be swept away by the anti-probation flood. Washington County endured bravely a tornado and an earthquake; but who can contend with Leviathans? As class members are members of the Methodist Episcopal Church on probation, I would like to ask the other side a few questions. Of what privileges are class members deprived, that members in full enjoy? In what sense are probationers "out in the cold?" The spring freshet on the St. Croix may help them over these difficulties.

Our friends at Dexter are pleasantly anticipating the Conference session. They are enlarging their church by putting in twenty new pews; and will paint inside and outside. They have nearly paid for their new parsonage, and improved the grounds around their church. There have been souls at the altar for prayers, most of whom have been blessed. Twenty-seven will join in full before Conference. This has been the best year of the three of Rev. C. E. Springer's pastoral relation. Rev. S. is one of our best and most useful young men.

At Rockland, Rev. L. D. Wardwell, pastor, there was a church debt of \$8,000. A plan has been devised for paying the interest, and \$1,000 annually until the debt is lifted, which is now in successful operation under the careful eye of the minister. Since January 1, they have sold three pews for \$800. Sixteen have joined in full, and eleven on probation. (Rockland is not on the St. Croix.) Our brethren there are quite hopeful, while their minister makes haste slowly, but surely. Bro. Wardwell is talked of for Chaplain of the State Prison at Thomaston. The State could not make a better selection, though we sincerely hope he will not leave the regular work. Our old friend, Warren W. Rice, esq., is appointed Warden for the third term. With Mr. Rice as Warden, and Bro. Wardwell as Chaplain, I should be almost inclined to commit some petty crime so as to take up my abode with them. There has been some interest in all the churches in Rockland. There have been sweeping revivals in Damariscotta and Newcastle, in which the Methodists have shared largely.

The foolish statement has been made in this State, a great many times, that none but Normal graduates will be employed in the schools of the State, after a few years. It has been made to keep students away from Kent's Hill and Bucksport. Will such narrow-minded sectarians tell us how they expect to supply the over four thousand schools in Maine by two or three hundred graduates? When they answer this question, we will proceed with the Catechism. Kent's Hill and Bucksport have furnished a great number of excellent teachers for

this and other States, and Maine will do well to bear them in grateful remembrance. It is very modest in some persons, after having secured State donations for their denominational schools, to turn round and profess such wonderful zeal in our common schools! Let them remember that the Bonaparte dynasty has fallen, and that the armies did not invest Berlin but Paris.

E. A. HELMERSHAUSEN.

#### ITEMS FROM CINCINNATI.

In honor of St. Patrick's Day, and the reception of Gen. Halpin, numerous associations of Catholics of this city turned out, *en masse*, paraded the streets with bands of music, and beautiful banners. A society of our colored citizens was assigned a prominent place in the procession, and added, we may say, not a little to the respectability of the whole affair. The world moves, and the Irishmen of our city, politicians and all, treat our colored people with great consideration. The vote of the colored population, at our late election, saved the Bible from expulsion from our common schools. The Church should quicken its efforts in effacing all distinctions on account of color, so rapid is the progress of politicians. Be of good cheer, the day dawneth. The long despised truth of the Fatherhood of God and the Brotherhood of Man will, at no distant day, gloriously triumph in our land. The triumph of other unpopular truths, assures us of victory in this.

Rev. J. F. McClelland has been compelled by feeble health to resign the pastoral charge of St. Paul Methodist Episcopal Church. He has been assisted for the past three months by Rev. R. H. Rust, who has supplied the pulpit once each Sabbath. Mr. Rust now returns to the work in the New York East Conference, with which he is connected.

Rev. Dr. Hatfield, of Wabash Avenue, Chicago, will enter upon the pastoral charge of St. Paul the first of May. He will be welcomed to this inviting field by hosts of friends, where his talents and eloquence are highly appreciated, and where he will not fail to do good work for Christ and Methodism.

Rev. Dr. Briggs is making a fine success at Trinity. He gives himself wholly to his work, and preaches the Gospel with increasing power and effect. He contended for "the faith once delivered to the saints" with all the fiery energy and eloquence that used to characterize his early efforts in the East.

Rev. R. Meredith, of the New Jersey Conference, takes charge of Park Street. In anticipation of his being transferred to this charge, the brethren are remodeling their church, setting their meeting-house in order, and making preparations to place Park Street in the front rank as an aggressive power against the vices of our city, and in spreading Scriptural holiness among the people.

Bro. Meredith has visited us twice, and his visits were seasons of refreshing, and his people will give him a hearty welcome, and aid him in his work. We Cincinnatians are not much in favor of especial transfers, but if these brethren can build up the cause of Christ more successfully than we can, we will cheerfully exchange places with them, or welcome them as coadjutors in the great work of bringing our people to holiness and heaven.

#### Our Book Table.

##### SCIENTIFIC.

**THE DESCENT OF MAN, and Selection in Reference to Sex.** By Charles Darwin. D. Appleton & Co. In this work the author displays the same wealth of learning and ingenuity in reasoning which have placed him in the foremost rank of philosophic naturalists. Nevertheless, some of his conclusions appear to us not proven, and others we believe to be altogether erroneous. It would be out of place, in a brief notice, to attempt a discussion of the general theory of evolution, of which Darwin has been the ablest advocate, and which is the fundamental idea of the present work. It appears to us a legitimate and plausible theory; yet, in the face of the strong objections which have been but imperfectly answered, its advocates have no right to speak of it as a demonstrated certainty. The first part of the present work treats specifically of the application of this theory to man, and on this subject we are disposed to make a single remark. A poet has spoken of man as—

"In doubt to deem himself a god or beast;"

and, in a certain important sense, he is both. He has an animal nature, which is kindred with that of the brutes in all its laws and properties, and which may conceivably be kindred with them in its genesis. Of the earth, earthy,—formed from the dust of the ground,—it is quite indifferent, so far as any moral or spiritual truth is concerned, whether this formation was effected immediately or miraculously, or mediately through the processes of spontaneous generation and transmutation of species. Certain it is that, if the doctrine of evolution is true for the animal kingdom in general, man as an animal forms no exception. But, unlike all other animals, man is animated by the breath of a Divine life—a spiritual essence, whose origin can be only in the creative inspiration of God. Essentially indivisible, that spirit is incapable of development or evolution. Brought into communion with nature in this mortal life, its place is above nature. The great error of the work, is the

ignoring of this spiritual nature. When Darwin tells us that he "has approached [the discussion of the moral sense] exclusively from the side of natural history," we see the *rationale* of his error. Natural history has no more to do with the moral sense than it has with the doctrine of the Trinity. And when we see the author laboring through one chapter to show that conscience is only a development of the social instincts of animals, we realize that from an erroneous stand-point only erroneous conclusions can be reached.

We regret that the great naturalist has adopted these views, since they will be eagerly seized upon by the assailants of Christianity. Yet it would be unjust to confound him with others who advocate the same views with very different spirit. In this, as in his other works, Darwin avows a belief in a personal God, and never speaks disrespectfully of religion. The aim and scope of his writings are purely scientific; and not one page bears a trace of the infidel polemics of Huxley or the blasphemous grossness of Vogt.

##### LITERARY.

**THE SPARROWGRASS PAPERS**, by Frederic S. Cozzens. ACADIA, or a Month with the Blue Noses, by Frederic S. Cozzens. Hurd & Houghton. Few books, when born, created more sensation, in literary circles, than "The Sparrowgrass Papers." They were a gentle satire on society and country life, full of neat terms, that were the last in its titillation, and not in its sting. In their new shape, they bear re-reading. With a fine sense of country calm and strength, they also have a bright sense of country mud and dryness. They are good reading yet for the season, and all seasons. "Acadia" portrays our new Scotland in not so flattering colors as it deserves. Yet it makes it a good country, worthy of being annexed to the United States, and of becoming a part of the American nation. The pleasant volumes are worth reviving, and will repay perusal.

##### STORIES.

**HEART'S EASE, or The Brother's Wife**, by Miss Yonge (Appletons), continues this series of good stories in good shape. They are far above the average in moral tone, as well as in style. **VERA, or the Russian Princess and the English Earl**, by its title, seems to think that the true way is for England and Russia to intermarry; which is right. Much better have them marry, than fight. They will yet love and marry each other in Europe, as they and all other sorts do in the greater England of America. **THE HEIR OF REDCLIFFE**, two vols. (Appletons), is Miss Yonge's most popular story, put in popular shape. It is aristocratic and good. What can suit a novel-reader's palate better? **THE LOVER'S LIBRARY** (J. S. Redfield) gives three stories of love—a very familiar topic, and, in this case, well treated.

##### POMOLOGICAL.

**THE APPLE CULTURIST**, by S. E. Todd. Harper Bros. The dedication to Dr. Cuyler is one of the best parts of this book. It says, "Superb apples are the product of Eden." That is so, but they are not supposed to have helped people to stay in Eden. It says, "A good boy, with a handful of Sweet Boughs, and a pocketful of gingerbread, will always be found a more tractable pupil when getting the catechism, than if the stomach were distended with heavy animal food of a stimulating character." Perhaps so; but "a good boy," it is well to note the adjective, is as full as tractable with a stomach full of turkey as of apples; it is the distension he enjoys. The book tells all about the apple, and is of much practical value to every orchardist.

##### CHILDREN'S BOOKS.

**CHUBBS, JR.** (Alfred Marsh), tells how a boy got ready for college under difficulties, and behaved himself amid them all. **HOME IN THE WEST** (Lee & Shepard), has all the ingredients of an exciting story,—adventure, crime, and even love. **THE YOUNG PIONEERS OF THE NORTHWEST** (same house), is a less exciting, and more natural description of life in that Paradise. **LOUIS FOURTEENTH**, by Jacob Abbot (Harpers), gives this famous life in fresh shape, especially the French victories over the Germans, and capture of the Rhine provinces, the tables that have just been turned. It is a valuable history. **FRANK SPENCER'S RUBY LIFE** (Nat. Temp. Society), a good temperance story. **EMMA PARKER, or Scenes in the Homes of the City Poor** (A. D. F. Randolph), a good Sunday-school book, full of truths truly told. **ARTHUR BROWN, the Sea Captain**, by Rev. E. Kellogg (Lee & Shepard), in which the heroes of the Maine cabins get into a ship cabin and try the salt water, to the delight of the boys. **THE BOYS OF THE GRAND PRE SCHOOL** (same house), gives lively scenes in Nova Scotian life, in which the young Gabriels don't mope for the Evangelines, but have a rollicking boy's life all by themselves, as such life ever is. **OPPORTUNITIES**, by Miss Susan Warner (Carter Bros.), a sequel to "What She Could," and a first-rate story of how to use your gifts for the service of the Lord.

##### MISCELLANEOUS.

**WORK AND PLAY**, just expresses the happy wedlock in which these two are made one, by Milton Bradley & Co., at their lithographic and publishing laboratory in Springfield, Mass. For the modest sum of \$1.00, subscribers get monthly installments of illustrated mechanical articles, Uncle Raphael's best style of kindergarten lectures, historical and geographical enigmas, Sabbath recreations among Biblical puzzles, etc., etc. Messrs. Bradley & Co. are in this, and many other modes, doing the grand work of utilizing the prevalent passion for amusements by reversing the tide so long allowed to be monopolized by dissipation, and setting it toward the parlor and fireside at home.

**The Stones of Palestine** (Carlton & Lanahan), is a lecture on "Scripture Archaeology," by Rev. J. C. Gray, of England. It gives a great deal of information in thirty pamphlet pages, describing Palestine, and taking pleasures in the stones thereof. It costs but a trifle, and is worth a good many.

**The Duel Between France and Germany**, by Charles Sumner (Lee & Shepard), pp. 75, is a powerful plea of the great Senator in favor of liberty and justice, with a little too much leaning towards Germany.

##### New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Scribner's Monthly.	Scribner & Co.	Am. Rep. Pub. Soc.
Baptist Quarterly.	Am. Rep. Pub. Soc.	I. P. Warren.
Go Ahead.	Margaret's Old Home.	Literature and Life, Whipple,
		Osgood & Co.







and Judge Davis also entertained the same number; at that time he lived where Joseph P. Comegys now resides. There was a Mrs. Kennard, from Smyrna, who attended this meeting; she was a holy woman, and a sweet singer, and on a certain morning, during the progress of the meeting, the men had all gone out to the church in the woods; the women all started in procession from Dover green, with Mrs. Kennard at their head, singing all the way as they went, and when they reached the church, Mrs. Kennard was so filled with joy that she bounded into the door, shouting. Governor Bassett, who was standing in the altar, said to Judge Davis, with tears streaming down his face, 'Bro. Davis, the Millennium has come, the Millennium has come,' for he truly believed it had. Judge Davis, in repeating this to me with tearful face, would say, 'O! those women sang like angels! I wish you could have heard them; we have no such singing now-a-days.' The ground on which the church stood, and the cemetery, was the generous contribution of Mr. Lockerman, the grandfather of Rev. Thomas B. Bradford, and the church was built principally by Governor Bassett. Mrs. Bassett was the maternal ancestor of Mr. Thomas Bayard, our present Senator. My husband, Joshua Davis, the eldest son of Judge Davis, was a boy at the time of this union meeting, and fed the horses of the persons who were entertained at his father's. This is as well as I can remember a verbatim account of the statements given to me from time to time by Judge Davis.

Rev. Wesley Kenney discussed vigorously and justly the liberality and propriety of denominationalism. Rev. J. H. Lightburn considered "Woman's Work in the Church." Rev. T. H. Poulson favored the Temperance cause, and showed how closely it is interwoven with the Church, and Rev. Mr. Mann added these just words: "This question is inseparably connected with politics, and one reason we accomplish so little is, that we are intimidated by the cry of politics. The matter must come into politics, and the Church need not be afraid of it in that connection." The use of tobacco was resolved against—a good step for that latitude; and Prohibition was declared to be imperatively demanded, both by State and National legislation. Many other good papers were read, not the least of which was one from Rev. Alfred Cookman, on "The Spiritual Life of the Church." It was a first-class Convention, only Delaware Conference ought not to have been left out of a Delaware Convention. May it get in next time.

#### A CALL FROM NEBRASKA.

Correspondence.

NEBRASKA CITY, NEB.

Have you no wide-awake, energetic young men in the New England Conferences or colleges who would like to ride a border circuit in a Western Conference? If there be any such, full of zeal, and the Holy Ghost, we shall need them, and shall doubtless be very glad to give them a place among us.

Our work in this State has increased so rapidly, and settlements are extending borderward so fast that we apprehend great difficulty in covering our ground, or meeting the pressing demand for a preached Gospel.

Never before in the history of our land has the growth and settlement of any portion been so rapid and marvelous as that of this trans-Missouri county, including more especially the States of Kansas and Nebraska, and with this wonderful development and occupation of our territory, there comes also a pressing demand, a Macedonian call for laborers in the vineyard of the Lord.

In our own Conference the pressure is already being severely felt. Several circuits and stations are without pastors, and the prospect for the coming year looks gloomy. I doubt not there will be room for fifteen to twenty active, able-bodied, educated young men, men who are willing to endure something, and work their way through more or less of hardship, to positions of influence and respect. If such as these would come here, not as special transfers, but as permanent laborers with us, they would be received with a most cordial welcome, and, in a very short time, at most, would reach a position of commanding importance, to which they would remain strangers for years amid their Eastern associations. We need these young men, and they will find a wider field for their energies, and a finer prospect for success than their fondest dreams have ever before imagined. At the same time, contact with the ever-restless Western mind will have a tendency to sharpen a man's ideas, quicken his ambition, and arouse all the latent powers he may possess, making of him in the end really a much stronger and more efficient man than he would have been in less exciting schools of experience.

It is true, there may be more of hardship at the outset here, and yet not so much of this as one imagines, after all. If society is less refined, it is more cordial and hearty; if salaries are smaller, the cost of living is also less; if churches are less costly, there is more of devotion in the worship; and so it goes. For every real or fancied hardship connected with Western itinerancy, there is some offsetting advantage; and, on the whole,

after nearly three years' experience and observation, I am satisfied the balance is decidedly in favor of the West.

Let no young man, of fair average ability, fear to venture himself in the West. We are too greatly in need of help to receive them coldly, and were it otherwise, these border men and ministers have hearts so large and generous, that no man need to fear a lack of welcome or appreciation at their hands.

And now if these lines shall come to the notice of any such young men, let them take due notice, and act accordingly. We shall be glad to receive them. I do not speak officially, but I give my well-formed opinion that ten or fifteen energetic, reliable, well-educated young men can find openings and employment in the Nebraska Conference next year.

G. S. ALEXANDER.

EDUCATIONAL CONVENTION.—Rev. Dr. Cooke seconds the motion of Rev. A. McKeown:—

"I like much the late suggestion of Bro. McKeown, on the subject of a grand waking up in our educational interests.

"The Methodist Episcopal Church has done splendidly in the past in her zeal for general education, but there is a demand for much more to be done. Our contributions to the cause are but the beginning of what must be. We must keep the subject constantly before the people, or the increase of population and wealth will greatly outrun our zeal. It is a matter of just pride that the institutions of learning of our denomination in New England have generally made such rapid and permanent advancement in both resources and numbers the few years past, but it is not yet time to rest on our laurels, while the victory is only half won. There are healthy signs of activity in the right direction. Our New York East brethren are moving vigorously for the erection of a Conference Seminary at Stamford, Ct., a move that ought to have been made years ago. In this hasty note, please allow a word about home matters:—

"The past has been a year of prosperity to both the Academy and the Methodist Episcopal Church in Wilbraham. Our winter term was one of the largest and most successful in the history of the institution. A deep religious influence prevailed the whole term. Our new and beautiful church edifice, with its inviting accommodations, just meets a want which has been sorely felt for years; but, thanks be to God for the liberality of friends abroad, joined with the offerings of big hearts at home, which have left nothing to be desired in this particular. Since last fall, one of Johnson's best organs, of great power and sweetness of tone, has been put in, and gives full satisfaction. More recently, through the kindness of friends, a bell, from the foundry of White & Veezey, Easthampton, Ct., weighing nearly nineteen hundred pounds, has been placed in the tower. In addition to these, our excellent friend, Abraham Avery, esq., of your city, and an alumnus of Wesleyan Academy, has added a large and elegant church clock, from the manufactory of E. Howard & Co., of Boston, costing about six hundred dollars. The dials can be seen, and the striking tones heard the neighborhood around, and will be a great convenience to all, especially the officers and students of the Academy."

The *Christian Era* has discovered two Baptist peculiarities, an itinerancy, and a Presiding Elder. The former is in full blast, the latter is probable as its proper accompaniment. In speaking of its churches in this city and vicinity, it says:—

"Our churches of to-day seem to present a chapter of changes. Harvard Street was formed as late as 1839, and it has already had seven pastors. Shawmut Avenue was organized in 1856, and has had five pastors. Dr. Stow resigned at Baldwin Place in 1848, and five men have filled the pulpit since. Dr. Sharp died in 1853, and three pastors have in this time filled a position which he occupied for forty-one years. Indeed, we have in the whole State but fifteen men who have been settled with the churches to which they now preach for ten years."

It counts nine ministers settled about twenty years, and laments:—

"How few cases of this kind we have to set against the multitude of changes. In the whole State we have two hundred and sixty-six churches, and of these, one hundred and eighty-four have changed ministers within five years, while seventy-two have had new ministers since 1870 came in.

"And we do not find that this changing is done solely by the weak churches. The strong churches are as criminal in this respect as others. Of the fourteen churches in Boston before the annexation of Roxbury, ten have changed pastors within five years, and some of them more than once. The three churches in Lowell have changed within that period. The two in Fall River are now destitute. The two in Haverhill, with some others as strong, have changed within this period—five years. First Haverhill, which enjoyed the ministry of A. S. Train, D. D., for a period of twenty-four years, have had three pastors since his resignation in 1860."

It acknowledges, justly, the superiority of the Method-

ist regular system, but does not, as it ought, urge, its Church to accept it. It however quotes from the *Examiner* a proposition to create a Presiding Elder. The writer, a New Yorker, says:—

"What we need at present, for still greater efficiency, is a district system, with a presiding missionary, something like the Methodist system. Divide this State into three districts, and place some earnest men in the field, who shall do in an intensified way what Father Pittz, our State missionary, does generally. The brethren in the western part of the State are discussing the matter earnestly, and are looking for a Presiding Elder, a sort of itinerant apostle to go about helping the weak churches, and prospecting for new fields. They are thinking of a man who shall have the power to send a pastor out for a Sunday into any of the destitute regions, while he supplies his pulpit. A church now goes on pastorless, because not acquainted with men, or, in some cases, jumps for a man of whom they have but little knowledge. They get good men, of course; but sometimes those who are not adapted to such fields. When my ship comes in, look for an endowment of the chair of Adaptation in the Metropolitan Theological Seminary."

We shan't have anything left for our Baptist brethren to appropriate, except sprinkling, infant baptism, Bishops, and open communion; and we are afraid they will soon be claiming these as good Baptist institutions, as indeed they are. Already *The Era* about advocates infant baptism. Let them take them all. They are good enough for Baptists, and all the rest of mankind.

The *Register* has some words on the Methodists, which prove that they have done all they have done, through a bold and faithful declaration of all the truth of God. May they remember how they have won past victories, and cease not to rely on the same Arm in the future. Barbara Heck did not play the game, but broke up the party that Philip Embury was engaged in:—

"The action of this large body of Christians in reference to the details of their organization has a general interest, for no denomination within a century has so powerfully influenced the masses. *This they have done by preaching a positive and aggressive Christianity.* It is a curious fact, often lost sight of, that while Methodism is preëminently a popular religious movement, it began among scholars at the University. Fortunately for its popular efficiency, the Wesleys left the cloistered academic halls, and carried their message to the people. These heard the word gladly, and the result has been so widely felt as to call forth commendations from historians like Buckle and Macaulay, as well as from the devotees of the Church. In this country, the first preachers came from the masses. Philip Embury and Barbara Heck were 'common folks,' and when they were startled in their game by the conviction of their sins, and, under the promptings of the Spirit, they threw away their cards, renounced their wicked ways, and went forth to call sinners to repentance,—when thus they went forth, they were wholly unconscious of the mighty religious force they were setting in motion. They comprised then the Methodist Church and ministry of nearly a half continent. They began, however, to do the work put into their hands. They believed that gambling, drunkenness, and other vices, were real evils, and they fought them with all the earnestness of an aroused religious enthusiasm. This has always characterized the Methodists. They are intense realists in a moral direction; that is, they believe that vice and sin are hateful, and are to be assailed with unsparring, incisive energy. They deal directly with actual, social, and religious problems, in the most practical fashion. To-day they are more generally to be found as active coöperators in moral reforms, such as temperance, than any other denomination.

"This intense practical earnestness always tells. Hence, a hundred years from the time those humble penitents started up from their games to go forth as pioneers, their Church has grown to a ministry of twelve thousand, while it is claimed that their followers reach nearly eight millions of souls.

"Judged by its results, Methodism has proved itself one of the most efficient and powerful sects of Christendom."

The *Index*, Toledo, does not like to be called infidel. It even claims to be faithful, or believing. It compares itself to the South, which didn't like to be called rebel; but it was so called, notwithstanding. Infidel is a short word, an honest word, and expresses the exact difference between a believer in Christ, and those who, as *The Index* asserts it does, "stand square outside of Christianity," to whom Christ is no more than other men, nor quite as much, that are unbelievers in Christ, that is, infidels. We had no idea that Mr. Abbott's skin was thin enough to feel such a word as a blow. As Mr. Frothingham exalts it, and canonizes its saints, Voltaire, Paine & Co., Mr. Abbott must not let his New York brother get ahead of him. He has hitherto kept the front in this race to the abyss of anti-Christianism. The speech of Mr. Frothingham, for boldness and impiety, puts him again on the lead. May we even hope that a drop of his ecclesiastical, ancestral blood and name has begun to move discreetly within him, and that this objection to a title perfectly consistent with his views, is the precursor of an abandonment of the same. So may it be.



## FATHER TAYLOR GONE!

Father Taylor dead! Impossible, one might almost say. So live a man as he cannot die. That face, where every wrinkle was full of life, to be frozen; that eye, flashing with power, to be shrouded; that form, like the waves of the sea, ceaseless in motion, to be immovable. Such a miracle of anti-nature cannot be! Yet it is. We saw it so on Good Friday, under the pulpit, where he had so often, and so mightily preached the Gospel. There he lay, like a warrior taking his rest on the field of his victories, dead, most certainly dead!

On Wednesday morning, between twelve and one, in the first quarter of the ebb tide, on which ebb the sailors say every naturally-dying person dies, he floated out into eternity, conforming in this particular to the peculiarities of the sailors, in whom he so delighted. He has been breaking in powers for a year or two, and his mind was entering the fog that lay along the bank of the ocean river of his life. Out of the midst of it occasionally flashes of that rare genius burst forth—the sun struggling through heavy clouds. These grew denser and denser; nature struggled less and less against them, until he dropped quietly asleep on that last Wednesday midnight morning.

On Good Friday his church was filled with a great multitude, met to do him honor. Large, fragrant lilies stood on either side of the pulpit; an anchor of roses hung over his coffin; a wreath of evergreens lay at his feet. His strong features, fixed in serene sleep, reposed on their pillow; a white cashmere dressing-gown gave the gentlemanly air that ever marked his dress and manners. Rev. Dr. William R. Clark conducted the exercises, with rare propriety. Rev. Dr. Lincoln, of Hingham, read the Scriptures, Solomon's poem on Life in the last of Ecclesiastes, Paul's poem on his own life, in the last of Timothy, and his greater poem of the resurrection, in the last of Corinthians. Father Merrill made a fervent and effectual prayer. Rev. Dr. Upham gave some facts of the early life of Father Taylor. He knew him in 1815, when he received a license to exhort, and drew great crowds by his remarkable oratory. He joined Conference in 1819, and was stationed on Scituate Circuit, comprising all the towns on the south shore, and which had not in it a single Methodist Church. His fame fills all that region unto this day. He was stationed at New Bedford, Cape Cod, and the Vineyard, ever hugging the shore, until in 1829 he was read off to Mariner's Church, Boston, where his name has ever since been announced by the Bishop, until the last session. Rev. Dr. Waterston described his earliest knowledge of him, first in the little chapel in Methodist Alley, when, unknown to fame, he was thronged by great crowds of sailors, and of the poorest poor. The first sermon he heard him preach, was remarkable in its oratory, poetry, and piety. Often since had he listened to him, and always with amazement at the fertility of his fancy, and the scope of his thought. He said that when he was begging money for this church, in a rich congregation, he said he "wished for no pillared temple, but only for the chips and shavings that fell from their Corinthian carvings;" that "if they dropped a dollar into this ocean, it would raise a wave that would strike the shores of Europe, rebound to the Spice islands of the South, and return thence to your Northwestern coasts." He portrayed his character and capacity, his breadth and tenderness of heart, with a warmth of words that showed how ardent were his affections, declaring him the Jeremy Taylor and the John Bunyan of America.

Rev. Mark Trafton was alike felicitous. Not a sad, but a smiling day was this. He described him in the early morning, with the doves from his belfry lighting on head, and arms, and hands, and feet, as they received their breakfast from his loving hands; portrayed his wife, the stately lady, who, he said, was as much, and as perfectly created for him as Eve was for Adam, to whom he always deferred, and yet never yielded the quarter-deck. He preferred that he should have disappeared with a broadside which had riven him from keelson to truck, or his magazine had been touched with a spark that had sent him up in a shout of glory, instead of drifting a mere hulk at the mercy of the tide, watched by loving eyes, catching at last on the sands and resting.

The benediction was pronounced by Father Tucker, now eighty years old, who when a lad of nineteen, saw this rough sailor youth of two or three and twenty, in the audience at Bromfield Lane, broken by the preaching of Hedding, "the seventy-four," and took him in his arms, and led him to the altar, and to Christ.

The most notable incident of the funeral, was an old woman, with her poor, soiled dress, with her basket of oranges and apples on her arm, walking up the aisle in the midst of the services, looking into his face, and going out, paying no attention to the audience or the exercises. It was such a gem of independence and characterization, that it seemed as if Father Taylor would al-

most himself rise and commend it. Mount Hope received his body, a happy name for him, for no Christian ever lived who dwelt more constantly on that mountain-top. A few of his famous *mots* were given by the speakers. Mr. Trafton said that once demanding support for superannuates, he said: "They deserve to be fed on preserved diamonds." Dr. Waterston said he told him once, in order to encourage him, to work and wait, "Not to carry the seed-basket and sickle into the field at the same time."

We have no room here to sketch this remarkable man. The action of the New England Conference must conclude our present words:—

It has pleased Him who hath the keys of death and the grave to take from earth our venerated brother, Rev. Edward T. Taylor, so well known to the Conference, the Church, and the country, under the beloved name of Father Taylor. Few men have ever lived better endowed with wit and imagination. His flashes of genius made him famous among famous men, and for years he was the most attractive preacher in our metropolis to all admirers of pulpit eloquence. But this talent was consecrated to the service of his Lord and Master. No one of his disciples ever surpassed him in this zeal and devotion. He was in love, as in labors, most abundant.

In early youth he burned with this holy passion, and to his latest hours delighted in the name of Jesus.

We hereby consecrate ourselves in the solemn light of this dispensation of God, to faithfully follow our honored father as he followed Christ.

We express our deepest sympathy with the family of Father Taylor in the great loss of their honored parent, and hope the comfort of the Comforter may be their support in this darkened hour.

The following was unanimously passed by the New York East Conference, on the first day of the session:—

Whereas, our brothers, W. H. Boole, W. McDonald, and J. E. Searles, honored members of the New York East Conference, having made arrangements for a visit to the Pacific Coast, by invitation of brethren in that region, for the purpose of engaging in special religious services there for a season, and on their way there, therefore,—

Resolved, That this Conference affectionately commend these our brethren to our ministers and people in all the region where they visit, and hereby express our devout wish that the continued blessing of God be upon these our dear brethren and fellow-workers.

L. SCOTT, President.

G. W. WOODRUFF, Secretary.

The party left New York on the morning of the 6th, it includes Revs. W. McDonald, W. H. Boole, W. B. Osborn, J. E. Searles, R. M. Stratton, C. Nichols, and J. J. Miller, together with Mrs. McDonald, Mrs. Boole, Mrs. Searles, Mrs. T. A. Briggs, and others. They spend Sunday, 9th, in Omaha, where they were to be joined by Rev. J. H. Vincent and wife, Rev. J. S. Inskip and wife, Phillip Phillips and wife, and others. Thence the party will go direct to San Francisco, where they hope to spend the following Sabbath. They are to be absent about three months.

Many have long desired an appropriate tune for the best of Westley's hymns, "Wrestling Jacob." Such a tune will be found on page 179. It was sung at the Hamilton Camp-meeting to the great delight of the hearers. Let every one learn it and sing it.

Paris is yet in the hands of its mob. The Government is seeking to subdue it. Battles rage in and around the city. If the insurgents are not soon subjugated, Germany will take possession of the city, turning it over in due time to Napoleon.

At a special session of the New York East Conference, last week, the Educational Committee reported that a \$25,000 lot of land had been given in Stamford, Conn., as a site for a Conference Seminary. The gentleman giving the land also gives \$25,000, to which the two Messrs. Hoyt add \$25,000 each, provided \$100,000 be raised within two years. When Mr. Hoyt made this offer to the Conference it created great enthusiasm, and some \$20,000 were immediately pledged by the ministers present.

## PERSONAL.

Rev. Dr. Fulton preached a powerful sermon on Fast Day, on the necessity of Republicans accepting Prohibition. His text was itself a sermon: "As for such as turn aside into crooked paths, the Lord shall lead them forth with workers of iniquity." That is so. It should be widely scattered.

The victory of Rev. Mr. Vibberts for Prohibition, in the House of Representatives, was great. Not only did he pronounce the best speech on that topic that has been made there for years, but he got a vote of 97 against 112 in favor of his bill, Prohibition, pure and simple, ale, cider, beer, and all. This was a grand vote, and shows how much good that ten thousand independent votes did

last year, and that if kept up a year or two, it will bring the Republican party out of all its surrender to Rum, and make it, as it has never yet been, a Prohibition party.

## NEW ENGLAND CONFERENCE.

## FIFTH DAY—MONDAY.

Bishop Simpson in the chair. Devotional exercises by Bro. Eastman. The Bishop presented the certificate of the ordinations.

On motion, the Secretary called the list of Committees for reports.

The Committee on Church Aid reported. Nine churches were aided last year; twelve were recommended for help the present year. Report adopted.

Report on the Maintenance of Public Worship adopted.

Report of the Committee on Church Extension read, and its consideration made the order of the day for 10.30 o'clock.

Report of the Committee on New England Publishing Interests, with accompanying resolutions, read.

Moved to strike out the resolution recommending that a Corresponding Editor for ZION'S HERALD be appointed by each of the New England Conferences, carried.

The report elicited several speeches, when it was laid on the table that the order of the day might be taken up.

The Church Extension report was taken from the table, and Dr. Kynett addressed the Conference on the work in his special department.

Bishops Clark and Baker came in about the commencement of Dr. Kynett's address. At the conclusion of the address the report was adopted.

A reconsideration of the report of the Committee to Nominate Officers for Conference was voted, and a slight change made in the officers of the Church Extension Society.

Report of the special Committee on the Embarrassments of the Missionary Society was adopted, and ordered to be printed in the HERALD, and in the Minutes.

J. D. King's relation changed to supernumerary, without appointment.

A request was made in the name of S. Kelley for a location. A number of motions was now made to grant it. Much debate ensued. At length it was agreed to make the request the order of the day for 10 o'clock to-morrow.

Several visitors were introduced. A partial report was made from the Committee on the New England Conference recommending the formation of an Historical Society; adopted, and the matter referred back to the Committee for further action.

A reconsideration was ordered of the vote by which a resolution was struck from the report of the Committee on New England Publishing Interests, and a substitute carried, recommending the Editor-in-chief to employ correspondents in the different Conferences.

N. A. Soule was made effective. With very much regret the Conference voted C. N. Smith a supernumerary relation, and D. K. Bannister a superannuated one, at his own request.

Voted to request the transfer of N. M. Granger from the Vermont Conference. The transfer was immediately made by Bishop Simpson, and the brother's relation changed to effective.

A paper was read, in reference to an appeal case, which has been before the two last Conferences, requesting that several law questions be submitted to the Bishop. After some talk, *pro* and *con*, it was voted to request the Bishop to answer the questions. Adjourned.

## AFTERNOON.

A memorial service was held in the afternoon, G. F. Cox in the chair. E. S. Best read a memoir of the late Bro. Cushman. A. F. Herrick and G. Haven spoke of his character. G. Whitaker read a memoir of F. C. Morse, followed by remarks from W. D. Bridge, and S. B. Sweetser.

The Anniversary of the Tract Society was held in the evening. R. W. Allen presided. Two excellent addresses were made by P. M. Vinton, and G. S. Chadbourne, followed by an apology for not speaking on account of the late hour by Bro. Morris.

## SIXTH DAY—TUESDAY.

Devotional exercises by A. D. Sargeant. In the absence of the Bishop, M. Trafton presided.

The report on the Sabbath was presented, and after a little discussion, adopted by a rising vote, and ordered to be offered to the city press for publication.

Bishops Simpson and Clark now came in, and the former took the chair.

The request of S. Kelley for a location was withdrawn, when a resolution was introduced requesting him to locate. This gave rise to a lengthened discussion, after which, by a *yea* and *nay* vote of 91 to 62, the resolution was tabled. A resolution of condolence with him on account of family affliction was passed.

Bishop Clark now took the chair, and the following brethren were admitted on trial: Wm. A. Cheney, Ed. P. King, Wm. H. Cooke, Wm. S. Jagger, J. W. Fenn, Wm. Wignall. The following were readmitted from location: J. H. Owen, W. M. Richardson.

S. O. Dyer, from the Congregational Church, was received on probation, and his orders recognized.

A number of requests was made for the appointment of certain brethren to special fields of labor.

J. L. Hanaford, on account of severe sickness, was made supernumerary without appointment.

A gold watch was presented to Wm. D. Bridge, as a testimony of appreciation of his services as Assistant Secretary for eight years past.

A letter was read from Father Taylor's daughter, informing the Conference of the near approach to death of her father, and special prayer was offered for the dying veteran by Rev. Dr. Upham, of the Providence Conference, and Father Merrill.

An afternoon session was held when, after devotional exercises by Bro. Twombly, the delegates to the Conference from the Zion Methodist Episcopal Church, Bros. Washington and Butler, were introduced. An address from the New England Conference of the Zion's Church was read. Speeches were made by Bros. Trafton, Mars, the two delegates, and Bro. Shreeves, of the African Methodist Episcopal Church.

These brethren were willing to unite with the Methodist



Episcopal Church, when they can do so on terms of perfect equality, and not till then.

Dr. True preached in the evening from Mark viii. 14. God's providential care of his people in difficulties.

#### SEVENTH DAY—WEDNESDAY.

Bishop Simpson presided. Devotional exercises by Bro. Clark, of the New Hampshire Conference.

Early in the session the Conference was informed that Father Taylor had died during the night. Prayer was offered by Drs. True and Haswell, and a Committee to prepare resolutions appointed.

The Committee on Education reported, and on their recommendation, S. F. Upham was by ballot nominated a Trustee of the Wesleyan University.

Two reports on the Tract and Book Cause were presented, and the majority report adopted.

The Temperance report elicited some discussion respecting sacramental wine, and the proper political action of Christian men. Modified and adopted.

Reports on Home Religion, Bible Society, Sunday-schools, and on the Southern Work were severally adopted, as were also the resolutions on the death of Father Taylor.

#### AFTERNOON.

The afternoon session was opened with prayer by Bro. McCurdy.

A motion was carried to organize a Conference Historical Society. A constitution was read and adopted, and at a later period of the afternoon, officers were chosen.

The report on the Unity of Methodism suggested that we hope and labor for the unity of Methodism, not only in this country but all the world over.

The statistical report showed a pleasing increase in almost every item.

D. Sherman was appointed delegate to the Wesleyan Association. G. Haven was appointed to preach a sermon on the life and character of Father Taylor, at our next session of Conference.

The reports of the following Committees were read and adopted: The New England Conference, Benevolent Operations, Missions, Preachers' Aid, and Expenses of Delegates to the next General Conference.

M. Trafton was appointed to preach the Conference Sermon next year, and H. Lummis the sermon on Ministerial Education. Permission was given to the Maple Street Church in Lynn to sell their church property.

N. B. Fiske was received on trial.

Thanks were voted to the Winthrop Street Church, to the families which had entertained the preachers, to the railroad companies, to the Bishops, and to the Secretaries.

Sang the 221st hymn. Edward Otheman led in prayer. Bishop Simpson gave a short address, and read the appointments, when, at ten minutes past five, the benediction was pronounced and Conference adjourned.

**CORRECTION.**—In our report of the first day, E. A. Manning was re-elected Secretary, not J. M.

The following is the list of appointments:—

#### BOSTON DISTRICT—WILLIAM R. CLARK, P. E.

Boston, Hanover Street, John H. Twombly; Bromfield Street, George Prentice; Church Street, Joseph Scott; Grace Church, to be supplied; Tremont Street, George S. Hare; Meridian Street, William C. High, M. H. A. Evans; Saratoga Street, Franklin G. Morris; Winthrop Street, Samuel F. Upham; Highlands, Isaac J. P. Collyer; Broadway, Mark Trafton; Dorchester Street, Frank K. Stratton; City Mission, Jarvis A. Ames; Mariner's Church, George S. Noyes; Revere Street, to be supplied; Washington Street, E. P. King, Stephen Cushing, Chelsea, Walnut Street, to be supplied; Mount Bellingham, J. O. Knowles; Park Street, supplied by G. Sutherland; Winthrop, W. N. Richardson; Jamaica Plain and Roslindale, J. H. Owens; Everett, W. A. Cheney; Hyde Park, Edward S. Best; Dorchester, Franklin Furber; Neponset, I. B. Bigelow; Quincy Point, to be supplied; Dedham, J. A. De Forrest; South Walpole, G. R. Bent; Newton, Sylvester F. Jones; Newton Upper Falls, Ralph W. Allen; Newton Lower Falls, Augustine Caldwell; Newtonville, J. S. Whedon; Auburndale, Ezra D. Winslow; Needham, S. H. Noon; Natick, Henry Lummis; Ashland, Albinus O. Hamilton; Cohasset, J. W. Lewis; Saxtonville, F. T. George; Holliston, Z. A. Mudge; Hopkinton, Nathaniel Bemis; Milford, William H. Hatch; West Medway, William Merrill; South Framingham, Seth C. Carey; Mendon, J. L. Locke; Westboro', Benjamin Gill; Marlboro', David K. Merrill; Rockbottom, Burtis Judd; Hudson, Porter M. Vinton; Sudbury, Walter Wilkie; Assabet, supplied by L. P. Frost.

L. T. Townsend, Professor in Boston Theological Seminary, and member of Bromfield Street Quarterly Conference. William F. Warren, Professor in Boston Theological Seminary. C. Wesley Cushing, Principal of Lasell Seminary, Auburndale. William Butler, Secretary of the American and Foreign Christian Union. James Porter, Secretary of the National Temperance Society. J. W. Dadmun, Chaplain of Deer Island Institution, Boston Harbor. Bradford K. Peirce, Chaplain of House of Refuge, New York city. Joseph Cummings, President of Wesleyan University, and member of Bromfield Street Quarterly Conference. John N. Mars, Conference Missionary, and member of Revere Street Quarterly Conference.

#### LYNN DISTRICT—DAVID SHERMAN, P. E.

Lynn, Common Street, Fales H. Newhall; St. Paul's, John C. Smith; South Street, Edward A. Manning; Maple Street, John A. Lansing; Boston Street, to be supplied. Swampscott, John Capen. Charlestown, Trinity Church, T. Berton Smith; Union Church, Sanford B. Sweetser. Somerville, John W. Hamilton, Wesley C. Sawyer; East Somerville, to be supplied. Cambridge, East, William P. Ray; Harvard Street, Ira G. Bidwell; North Avenue, Samuel Jackson, Lowell, St. Paul's, Daniel C. Knowles; Worthen Street, George S. Chadbourne; Central Church, Frederick Woods. Woburn, Cyrus L. Eastman. Stoneham, Wilbur F. Crafts. Reading, J. N. Short. Wakefield, M. B. Chapman. Malden, J. J. Jones. Maplewood, to be supplied. Melrose, M. Emory Wright. Medford,

Nicholas T. Whitaker. East Sangus, Jesse Wagner. Cliftondale, Joshua Gill. Salem, Daniel Dorchester. Beverly, Charles S. Rogers. Marblehead, W. D. Bridge. Peabody, Albert Gould. Ipswich, C. H. Hanaford. Newburyport, Washington Street, R. C. Parsons; Purchase Street, William B. Toulmin. Byfield, Garrett Beekman. Gloucester, Elm Street, A. F. Herrick; Riverdale, W. J. Hambleton. Rockport, C. A. Merrill. Topsfield, James F. Mears. North Andover, Linus Fish. Groveland, Samuel H. Noon. Ballardvale, A. M. Osgood. Graniteville, N. B. Fisk. South Lawrence, to be supplied. Bay View, Alonzo Sanderson. Watertown, Nathaniel Fellows. Waltham, Linville J. Hall. Weston, William F. Lacount. West Chelmsford, to be supplied.

Gilbert Haven, Editor of ZION'S HERALD, and member of Malden Quarterly Conference. William R. Stone, Chaplain of Middlesex House of Correction, and member of Harvard Street Quarterly Conference. J. W. Lindsay, Professor in Boston Theological Seminary, and member of Boston Street Quarterly Conference. W. W. Colburn, Chaplain of State Prison at Charlestown, and member of East Somerville Quarterly Conference.

#### WORCESTER DISTRICT—LORANUS CROWELL, P. E.

Worcester, Trinity Church, Willard F. Mallalieu; Laurel Street, William Pentecost; Grace Church, Andrew McKeown; Webster Square, Fliny Wood. Shrewsbury, Jefferson Haswell. New England Village, to be supplied. Millbury, W. R. Tisdale. East Douglas, Daniel Atkins. Whitinsville, E. A. Howard. Leicester, to be supplied. Cherry Valley, Thomas B. Treadwell. Oxford, Daniel Wait. Webster, L. R. S. Brewster. Dudley, John Noon. Southbridge, Wm. Silverthorn. Charlton, N. A. Soule. Spencer, William A. Nottage. Brookfield, R. H. Howard; West Brookfield, supplied by J. B. Hamilton; North Brookfield, S. A. Fuller. Warren, to be supplied. Monson, William J. Pomfret. Wales, J. Wesley Cole. Athol Depot, Converse L. McCurdy. South Royalton, N. F. Stevens. Ware, W. M. Ayres. Hardwick, to be supplied. Barre, D. D. Hudson. Hubbardston, J. S. Day. East Templeton, J. M. Avann. Winchendon, G. F. Eaton. Ashburnham, L. P. Causey. Fitchburg, Justin S. Barrows. Leominster, John Peterson. Lunenburg, John F. Bassett. Townsend, to be supplied. East Pepperell, to be supplied. Clinton, William A. Braman. Oakdale, H. D. Weston. Princeton, supplied by N. D. George. Gardner, William M. Hubbard. Ayer, to be supplied. Rutland, to be supplied. Fitchburg, Second Church, supplied by A. D. Sargeant. Sterling, J. W. Coolidge.

L. Marcy, Professor in Claflin University, South Carolina.

#### SPRINGFIELD DISTRICT—LORENZO R. THAYER, P. E.

(P. O., Springfield.)

Springfield, Florence Street, Charles D. Hills, W. Rice; Union Street, Joseph H. Mansfield; Trinity Church, J. Oramel Peck; Central Church, Charles T. Johnson. East Longmeadow, J. W. Lee. Wilbraham, James Mudge; South Wilbraham, J. Emory Round; Glendale, to be supplied. Ludlow, John W. Merrill. Chicopee, Daniel Richards. Chicopee Falls, Osmon W. Adams. Holyoke, T. J. Abbott. Hadley, to be supplied. South Hadley Falls, J. Candlin. Feeding Hills and Agawam, J. H. Lord. Southwick, supplied by C. N. Merrifield. Westfield, George Whitaker. Westfield, West Parish, S. McLaughlin. Huntington and Russell, John J. Woodbury. Blandford and North Blandford, N. M. Granger. Chester, William Gordon. Worthington, W. H. Adams. Montgomery, supplied by H. H. Olds. Southampton, B. J. Johnston. Easthampton, A. J. Hall. Northampton, G. W. Mansfield. Williamsburg, J. W. Fenn. Charlemont, John Cadwell. Heath, Alfred Noon. Coleraine, Samuel Roy. Buckland, Fayette Nichols. Shelburne Falls, Edward W. Virgin. Greenfield, S. O. Dyer. Leyden, M. H. Barney. South Deerfield, Andrew Baylies. Bernardston, to be supplied. Gill and Northfield, William Wignall. Miller's Falls, to be supplied. New Salem and Orange, Randall Mitchell. North Prescott and Lock's Village, to be supplied. South Athol, W. S. Jagger. Palmer, Jonas M. Clark. Belchertown and Granby, N. J. Merrill. South Belchertown and Bondville, Wm. P. Blackmer. Pelham, N. H. Martin. Enfield, George Hewes. North Amherst, to be supplied. Turner's Falls, W. G. Leonard. Florence, T. W. Bishop. Conway, W. H. Cook. Dana, to be supplied.

Edward Cooke, Principal of Wesleyan Academy, Wilbraham. D. M. Brumagim, Professor in Wesleyan Academy, and member of the Wilbraham Quarterly Conference. Lorenzo White, Principal of New Salem Academy. Hector Brownson, Agent of American Bible Society, and member of Trinity Quarterly Conference, Springfield. Charles K. True, transferred to the New York East Conference. D. H. Ela, transferred to the Providence Conference. M. M. Parkhurst and N. O. Freeman, transferred to the Rock River Conference.

J. A. M. Chapman transferred to the New York East Conference. H. W. Warren transferred to the Philadelphia Conference.

### The Methodist Church.

#### MAINE.

**FORT FAIRFIELD.**—Rev. N. Whitney writes: The two past years have been years of revival interest, the result—in part at least—of the seed sown by those men of God who traveled on foot through these now beautiful towns, when settlements were few and far between, and laid the foundation of the Methodist Church in this part of Aroostook, which has more numerical and financial strength than any other religious denomination here. About sixty have been converted on the charge during the two years past. A revival never to be forgotten has cheered the hearts of God's people in Caribou Village during the past winter. This is the first revival with which this flourishing village has been favored. Between twenty and thirty intelligent young persons have sought and found the Saviour to be precious. On the second Sabbath in February, six were baptized, and five received into full communion. On

this new and improving portion of Maine, much work is to be done, for which earnest laborers are needed. Here is work to be done for Jesus. The state of society is similar to that of the West,—a mixture of nationalities. The wild lands are being settled by foreigners, whose posterity—judging from present indications—will, at no distant day, outnumber our New England population. Shall we wisely "discern the signs of the times," and act with reference to the future? More help and means are greatly needed here at this time.

#### MASSACHUSETTS.

**DORCHESTER.**—Rev. F. Furber writes:—

"The Lord has given Dorchester Church some prosperity during the year. A rising interest was manifest soon after the beginning of the Conference year, with a few mercy-drops. The week of prayer was a season of refreshing to the Church. Sabbath evening, Jan. 22d, twelve came to the altar for prayer. This gracious indication led us to appoint meetings every evening, which continued five weeks, and the work went quietly and steadily on, till our seekers numbered ninety. About fifty of these have become probationers. During the Conference year we have had 103 seekers, 70 probationers, and 47 baptisms. Such a religious interest has not been witnessed here for nearly thirty years. The subjects of it are between the ages of 12 and 75. Most of them between 15 and 25 years, and promise much to the Church and world. They are clear, strong, and active. Most of our meetings have been social, calling into exercise, home gifts, the right to make a strong Church. A great and increasing field is open before us, and this part of the city has a bright future. Our people have cheerfully and nobly responded to all our list of benevolent causes."

**TAUNTON.**—First Methodist Episcopal Church is still prospering; many have found the Saviour of sinners. We have increased our benevolent contributions more than two hundred per cent.; more than was ever contributed before.

#### CONFERENCE SESSIONS.

**PITTSBURG.**—This Conference held its forty-seventh session, at Steubenville, Ohio, March 15. The attendance was large; the Conference numbers over two hundred and fifty members, and received on trial this year about twenty additional names. It is divided into eleven Presiding Elders' districts. The Conference was presided over by Bishop Clark.

**NEW JERSEY.**—This session was held in Salem, March 15–20, Bishop Jones presiding. Four preachers were received on trial, and ordained deacons; three received into full connection, and one ordained Elder; supernumerary, fifteen; eight superannuated. The statistics give the following figures:—

Local preachers, 184; increase, 4; members, 27,577; increase, 860; church edifices, 242; increase, 6; value of church edifices, \$1,698,300; increase, \$267,150; parsonages, 81; value of parsonages, \$246,350; increase, \$1,600; Sunday-schools, 325; increase, 9; officers and teachers, 5,375; decrease, 511; scholars 31,308; increase, 1,084.

The collections foot up as follows: For Conference claimants, \$5,220, a decrease of \$64; Missions, \$17,097, a decrease of \$588; Church Extension, \$1,714, a decrease of \$93; Tract Society, \$887, an increase of \$73; Bible Society, \$2,229, an increase of \$82; Sunday-school Union, \$798, a decrease of \$36.

**KANSAS.**—The sixteenth annual session of the Kansas Conference, Bishop Ames presiding, was held in Paola, on the 15th ult. About sixty were present. There were no fewer than eighteen transfers from various Conferences announced by the Bishop, indicating how rapidly the work is growing in this young State. The increase in members and probationers was 2,282. Nine churches were reported at a cost of \$54,155, and eleven new parsonages, costing \$4,917. There was a decrease of \$348.78 in the missionary collection, and about the same in Church Extension.

**WILMINGTON.**—This Conference, Bishop Scott presiding, closed at Dover, Del., March 13. Seven were received on trial, and one readmitted. Nine were admitted into full connection and ordained deacons. Eleven supernumerary; three superannuated, and one withdrawn.

**NEWARK.**—This Conference commenced its session at Morristown, on March 22d, Bishop Simpson in the chair. Four were continued superannuated. Sixteen returned supernumerary. Six remain on trial. Nine elected to deacon's orders. The following are the statistics: Lay Members, 30,589; increase, 370; church edifices, 235; increase, 7; value of church edifices, \$2,254,125; increase, \$323,525; scholars in 301 schools, 29,409. The missionary collection was \$18,914, a decrease of \$1,428; for Church extension, \$1,624.

**EAST GERMAN.**—This session was held in Poughkeepsie, N. Y., commencing Wednesday, March 29, Bishop Jones presiding. The statistical tables give the following summaries:—Lay members, 2,599, an increase of 85; probationers, 479, a decrease of 150; local preachers, 23, a decrease of 3; church edifices, 35, an increase of 2; value of church edifices, \$344,200, an increase of \$20,000; parsonages, 19, an increase of 1; Sunday-schools, 42, a decrease of 1; scholars, 3,916, an increase of 262.



## MAINE ITEMS.

The oldest Methodist in York County is Hon. Gowen Wilson, of Kittery. "Father Wilson," as he is familiarly called, was a member, and the leader of the first class, formed in the town where he now resides. Since that time, 1827, Bro. Wilson has held official relation to the Church. He is now 82 years old, and although somewhat bowed in consequence of an injury received some years ago, is quite active, and retains his faculties in a remarkable manner. Passing a night recently with the old gentleman, he related the following facts relative to the introduction of Methodism into the town of Kittery: "Rev. Joseph Litchfield, a Congregational minister, who had preached in the town for forty years, had become too much enfeebled for further service, and in conversation with Bro. Wilson, proposed to petition the Maine Conference for a preacher to be sent to supply his lack of service, which was done, and Rev. Pascal P. Morrell, now deceased, was appointed. When Bro. Morrell arrived, Mr. Litchfield received him very kindly, and taking him in his chaise, drove him around the parish and introduced him to the people. The labors of Bro. M. were greatly blessed, and from that beginning has grown up three respectable societies, all of which are at present in a flourishing condition. "Father Wilson and his estimable lady, nearly as old as himself, are waiting in constant expectation of the call of the Master, Come up higher."

Rev. Mr. Fairbanks, of Cape Elizabeth, who was seriously injured some weeks ago by the sudden upsetting of his carriage, is slowly improving; but his wife, who was with him at the time, it is feared will not recover. In addition to the prayers and sympathies of the Church, we bespeak in their behalf more substantial aid. "A friend in need is a friend indeed." Send contributions direct to Rev. Jonathan Fairbanks, Cape Elizabeth, Me.

The Methodist Church at Livermore Falls, have recently purchased a fine parsonage. Rev. J. M. Woodbury, pastor of the Society, is greatly beloved, and is doing a good work for the people. C.

## NEW HAMPSHIRE.

SUNCOOK.—Rev. A. S. Manson reports an excellent state of things on this charge. About thirty have been converted, and added to the Church in a few weeks. Twenty-two have joined on probation. A few extra evening meetings have been held. The house has been enlarged during his pastorate.

NEW ENGLAND SABBATH ASSOCIATION.—The following gentlemen were elected officers of this Association at a meeting recently held at Social Hall, Tremont Temple:—

President—Rev. Alvah Hovey, D. D., Newton Centre, Mass.; Secretary—J. Wyeth Coolidge, Boston, Mass.; Treasurer—Edward L. Tead—Vice President, for the State of Maine—Hon. E. Knowlton; for New Hampshire—Oswold Stearns; for Vermont, Hon. J. G. Smith; for Massachusetts—Rev. Gilbert Haven; for Rhode Island—Hon. Sidney Dean; for Connecticut—Hon. Calvin Day.

Executive Committee—A. S. Weed, esq., Hon. Chas. G. Nazro, Hugh Flood, esq., A. I. Benyon, esq., Hon. Thomas Russell, Rev. C. Cushing, Samuel M. Tourtelot, esq.

Strong letters favoring the formation of this organization were presented from U. S. Senators Hamlin, Buckingham and Wilson, and Hon. Messrs. Morrell, Starkweather and Washburne, of the House of Representatives. Also, from Governor Perham, of Maine, Hon. Messrs. Day, Smith, Knowlton and Dean, whose names appear on the above official list, and Rev. Mark Hopkins, Rev. Alvah Hovey, Alexander Whilldin, President of the Philadelphia Sabbath Association, and others.

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

THE MISSIONARY SPIRIT.—A good sister sends her contribution to the Treasury of the Baptist Missionary Society, and says: "I wish I could spare more for an object dear to me ever since I was a child. Nothing interests me more than news from the stations, whose history is familiar; the planting of many of which I have watched, and the names of whose missionaries are as much cherished as those of my personal friends. I hope never to be prevented from doing a little for missions, home and foreign, so long as I am permitted to be one of the laborers in the Lord's vineyard."

THE TELOGOOS, INDIA.—The great revival interest still continues among this people. Rev. Mr. Jewett, writing to the *Macedonian*, says: "The work is progressing, and several have been baptized recently. Refreshing showers of grace are experienced in several villages, and the new converts are helping forward the work."

ROME.—Several of the denominations are moving in

establishing a mission in Rome. What is the Methodist Episcopal Church doing in this work? We hear of no special movement she is making in that direction. What can she do with a hundred thousand dollar debt upon her? Let the debt be canceled at once, and a mission established in Rome. It must be done.

GREAT SUCCESS.—Rev. Mr. Knowlton, a Baptist missionary in China, says: "In ancient China the truth is working like leaven. Every year the ratio of conversions is rapidly increasing, and the work is constantly becoming more encouraging. Already over five hundred Chinese converts have been baptized, in connection with our mission at Swatow and Ningpo, and many others are inquiring the way of life."

CONVERTED ALL OVER.—A native in China, who had just been converted, said to the missionary, "I want every person to know that I am converted all over." How many are thus converted? Their souls, bodies, purses, all? How many can say, they are converted all over?

PORTUGAL.—The English Wesleyan Mission in Portugal is enjoying great prosperity. Rev. R. B. Lyth, on a recent visit to Mr. and Mrs. Cassels, at Oporto, speaks most encouragingly of the work there. "More than twenty Portuguese united with ten English communicants in the Lord's Supper. Three hundred people crowded into the week-night service, the day after I left, and two hundred the following week, to hear the Word of God. At the conclusion of the Sunday service about fifty remained, and we had a very interesting prayer-meeting." Mr. Lyth was sent from England to examine this important mission field, and the following extract from his report is encouraging:—

"Having heard with my ears and seen with my eyes, I now declare to you that these two kingdoms are waiting for the Law of the Lord. The prayer of the king in the hearts of his redeemed sons and daughters in Spain and Portugal is: 'Come over and help us.' And remember that before your arrival (at Oporto) a chapel is builded for you which ye builded not; classes are formed which you formed not; schools are established which you established not. In the heart of commerce is a hall that will hold hundreds, and to which hundreds come. Moreover, there is a church of living souls, a temple in which incense is offered, and a pure offering, where prayer is made continually for God's blessing on the extension of His work in this country. What more? The land is before you (it is a goodly land); go up and possess it, for ye are well able."

## Obituaries.

LOENSA HOUGHTON died in Leominster, Jan. 5, aged 63 years.

Sister Houghton belonged to a family that very early connected themselves with the Methodists of this place, she herself being a member for many years. Her last sickness was long and severe, but borne with great patience and Christian fortitude. In her bequests she has not forgotten the institutions of the Church. Her end was peace, and her house, we trust, secure.

Leominster, March, 1871.

Died in Bangor, Me., Jan. 13, after a long and painful illness, ROSANNAH, wife of Benj. Berry, aged 42 years.

Sister Berry was connected with the Methodists of this place, she lived some years without any open profession. Some twenty years ago, under the pastorate of C. D. Pillsbury, she renewed her covenant with God in old Summer Street Church, and ever since that day has been an active member of the Church. Grace received a severe test in her sick room, but it bore her through the ordeal safely; and rising above her sufferings, and surrendering her husband and family into God's hands, she turned her to die as the Christian dies.

Bangor, Feb., 1871.

SAMUEL P. AVERY died in Coleraine, Jan. 15, aged 77 years.

Father Avery made a profession of religion, and joined class about thirty-seven years ago. He soon lost his interest in spiritual things, and remained in a backslidden state until eleven or twelve years since. He then returned to God with all his heart, and united with the Church. From that time, until his death, he was an illustration of the saving power of the grace of God. In his age and feebleness he was patiently waiting for the end of his pilgrimage. He died in peace, and in hope of immortal glory.

CHARLES L. CLARK died in Damariscotta Mills, Jan. 22, 1871, aged 58 years.

Bro. Clark was brought to Christ under the labors of Rev. C. L. Haskell; was admitted into the Church in full connection by the writer in May, 1870. He lived well through grace. When brought down by sickness, he suffered patiently until his Saviour called him home, when, with both hands lifted to heaven, he said, "I am ready."

Damariscotta Mills, March 27, 1871.

Died, in Portland, Me., Jan. 23, Mrs. KATIE DUSTAN, wife of Mr. Albert Dustan, and daughter of Rev. T. J. True, of the Maine Conference, aged 23 years.

While in Newport, Ky., she was taken with her last sickness, and returned to her native State, hoping that health would be restored; but when informed that she must die, she was ready for the sad intelligence, saying to her friends, "Do not weep for me; I am happy." After expressing a desire to be buried by the side of kindred dust, her mother asked, "Katie, shall I look for you in the grave?" She quickly replied, "No; I shall be up there." And shortly the glad spirit took its upward flight. May God comfort the afflicted ones, and help them to adopt the language of Paul, in 2 Cor. i. 3, 4.

NELLIE F. M. ATKINS, of West Minot, Me., departed this life, in the peace of Christ, Jan. 28, aged 16 years.

This young maiden was a disciple indeed. All who knew her, knew her only to love. She had a gentle authority and winning influence among her schoolmates, and if anything went wrong among them, Nellie's kind words and example would set all right. At her funeral we could truly say, "For of such is the kingdom of God."

J. HAWKS.

JOSIAH CUTTER, of the Centenary Methodist Episcopal Church, Provincetown, entered into rest, Feb. 2, 1871, aged 67 years.

Our brother experienced religion forty years ago, under the labors of that devoted servant of Christ, Ebenezer Blake, of precious memory, and joined the old Centre Church, and was one of the colony from the mother Church, out of which the Centenary Church grew. His illness was long and severe, but he bore its sufferings with patience and resignation. He was emphatically a man of prayer, though his experience was of the doubting Thomas type; but during his illness he emerged into perfect light, and his death was decidedly a triumph. A sacramental service, held in his chamber during his sickness, was peculiarly refreshing.

A. J. KENTON.

Provincetown, March 2, 1871.

At a meeting of the Quarterly Conference of the Methodist Episcopal Church of Dover, N. H., held Feb. 22, 1871, the following resolutions were unanimously adopted:—

Whereas, it has pleased the Divine Dispenser of events to remove from us by death our late venerable friend, JOSEPH MORRILL, esq.; therefore,—

Resolved, 1. That this Board, while bowing submissively to the will of God, regrets, with sincere sorrow, the loss we have sustained; and that we, in behalf of the Church and parish, hereby express the high respect we feel to be due to the memory of one, who, for so many years, moved among us as parishioner, trustee, and member of the Sunday-school; and who gave the influence of his example, as well as his liberal contributions, to the support of the institutions of public worship.

2. That we hereby tender to his bereaved family the assurance of our Christian sympathy, and our prayers to the All-merciful Father that they may be sustained, under this great affliction, by the consolations of Divine grace.

3. That a copy of these resolutions be communicated to the family, and also furnished for publication in the papers of this city and ZION'S HERALD.

A. W. COTTON, Secretary. JAMES PIKE, President.

Dover, Feb. 22, 1871.

Died, at Melvin Village, Tuftonboro', N. H., Feb. 23, 1871, DANIEL HOYT DURGIN, aged 45 years.

Bro. Durgin was converted at the early age of fifteen. He soon after joined the Methodist Episcopal Church, of which he remained a faithful member till his death. He was married, in 1839, to Miss Hattie E. Woodward, daughter of Rev. C. M. Woodward, of the N. H. Conference, who died in faith, Aug. 31, 1868. Four little girls are left orphans. Bro. Durgin was a merchant by occupation, and bore an unsullied reputation for the strictest integrity. He was also not only just, but benevolent. He contributed liberally for the support of the Gospel, not only in his own denomination, to which he was strongly attached, but to others also. Not only his kindred, but the Church, the village where he lived, and the town, will greatly miss him. Truly a good man has fallen. May his mantle fall upon others.

M. SHERMAN.

Died, in Townsend, Mass., Feb. 25, ELLEN H. TISDALE, wife of Rev. William R. Tisdale, of the N. E. Conference, and daughter of Col. Salmon Sheldon, of Leyden, Mass., aged 41 years.

"Who would not wish to die like those

Whom God's own spirit deigns to bless,

To sink into that soft repose,

Then wake to perfect happiness?"

Sister Tisdale was a rare instance of the genius of Christianity in its personal influence in all the relations and ways of life. Her bereaved husband says, in the varied scenes through which they passed together, even when under the thunder-cloud of sorrow, she never betrayed a vestige of complaint. Hers was the utterance of the poet:—

"Good is Jehovah in the sunshine;

Nor less his goodness in the storm and thunder;

Mercies and judgments both proceed from kindness,

Infinite kindness."

Towards the culmination of her disease, which was consumption, as in its previous stages, and distressing paroxysms, calmly and joyfully she looked forward to the hour of her release. No regret, but of leaving her family. "Wait a little," she said, writing about four weeks before her death to an absent sister, when the power of speech was nearly gone, "and on the other shore, where the inhabitants shall never say, 'I am sick,' and tears and sorrow are unknown, there'll be a reunion. Till then, dear sister, keep the armor bright, till the Master says, 'Well done!' A poor helpless sinner, have no hope except through the precious blood of Christ, but feel that it is sufficient. He is my Advocate with the Father, and all is well. Do not distress yourself on my account. When I have received all the discipline I need, He will release me."

Near the commencement of moral action, when about seven years old, under the influence of religious training and the power of Divine grace, she gave her young heart to the Saviour, and soon became united with His Church and people. After thirty-four years of patient continuance in well-doing, and in the joy of faith and love, she is now transferred to the general assembly and Church of the first-born.

During the fifteen years spent as a pastor's wife, she was an example of Christian loveliness. Justly was she endeared to the people in this village, and in Townsend, in both of which places has been a large portion of her husband's faithful ministry. Consciousness remained undimmed till within thirty minutes of her departure. In death, as in life, she knew in whom she had believed. To the Father of all mercies we commend her off-spring husband, three motherless children, brothers and sister. May they all be gathered with her, and those who preceded her, in their Father's house above.

The funeral services, held on the 26th of February at the residence of her brother, Mr. William Sheldon, in this village, where her remains were brought, were performed by Rev. Mr. Burgess, Congregationalist, Rev. Mr. Cummings, Methodist, and the writer.

B. OTHEMAN.

Duxbury, Mass.

Died, Feb. 28, 1871, Rev. LEWIS W. PHELPS, of Martinsburg, N. Y., member of the Boston Theological Seminary.

At a meeting of the students of the Seminary, March 3, the following resolutions were adopted:—

Whereas, it has pleased the Head of the Church to call our dear brother from his labors upon earth,—

Resolved, 1. That out of sincere affection and regard we mourn the loss of our departed brother, and cherish his memory as of one whose genial and open-hearted disposition, manly integrity of life and character, whose consecrated talents, and whole-soul love for the work of Christ, gave eminent promise of an honored and successful ministry.

2. That we are thankful for the assurance that the faith which guided his life shone upon his dying hour, and secured him an abundant entrance into the realm of heavenly life, whither many shall follow him hereafter in the results of his brief, but fruitful labors.

3. That we extend our warmest sympathies to those whose homes and hearts have been so deeply shadowed by this great sorrow, and earnestly implore for them the consolations of the Divine Comforter.

4. That a copy of these resolutions be transmitted to the friends of the deceased; also, that a copy be delivered for publication to ZION'S HERALD, Northern Christian Advocate, and the Journal and Republican.

H. C. SHELDON, } Committee.

G. H. LAMSON, }

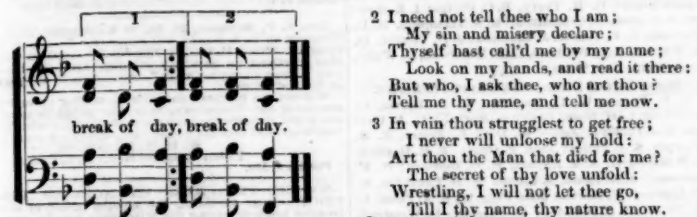
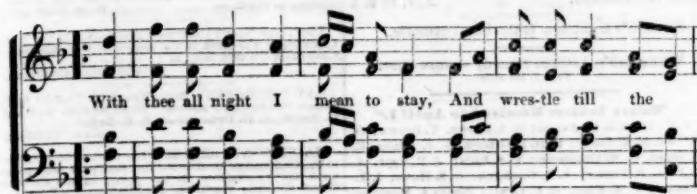
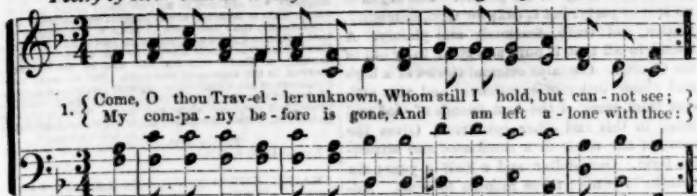
W. GARDNER, }



## WRESTLING JACOB.\*

Poetry by Rev. Charles Wesley.

Arranged by W. McDonald.



4 Wilt thou not yet to me reveal  
Thy new, unutterable name?  
Tell me, I still beseech thee, tell;  
To know it now resolved I am:  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know.

2 I need not tell thee who I am;  
My sin and misery declare;  
Thyself hast call'd me by my name;  
Look on my hands, and read it there:  
But who, I ask thee, who art thou?  
Tell me thy name, and tell me now.

3 In vain thou struggledst to get free;  
I never will unloose my hold:  
Art thou the Man that died for me?  
The secret of thy love unfold:  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know.

5 What, though my shrinking flesh complain,  
And murmur to contend so long?  
I rise superior to my pain:  
When I am weak, then I am strong;  
And when my all of strength shall fail,  
I shall with the God-man prevail.

## Victorious Prayer.

1 Yield to me now, for I am weak,  
But confident in self-despair;  
Speak to my heart, in blessings speak;  
Be conquer'd by my instant prayer;  
Speak, or thou never hence shalt move,  
And tell me if thy name be Love.

2 'Tis Love! 'tis Love! thou dwellest for me;  
I hear thy whisper in my heart;  
The morning breaks, the shadows flee;  
Pure, universal Love thou art;  
To me, to all, thy bowels move—  
Thy nature and thy name is Love.

3 My prayer hath power with God; the grace  
Unspeaking I now receive;  
Through faith I see thee face to face;  
I see thee face to face, and live!  
In vain I have not wept and strove;  
Thy nature and thy name is Love.

4 I know thee, Saviour, who thou art—  
Jesus, the feeble sinner's Friend;  
Nor wilt thou with the night depart,  
But stay and love me to the end;  
Thy mercies never shall remove;  
Thy nature and thy name is Love.

\*Of this hymn, Dr. Watts once said, "That single poem, Wrestling Jacob, is worth all the verses which I have ever written."  
Entered according to Act of Congress, in the year 1870, by W. McDonald, in the Office of the Librarian of Congress, at Washington.

## THE FARM AND GARDEN.

BY JAMES F. C. HYDE.

**SPRING GRAIN.**—We do not believe very much in sowing spring rye, but much prefer the winter variety. As it is not always convenient to sow the latter, it may be well to sow the former, in which case it should be done early; and this holds good in relation to wheat, barley, and oats, though the two last named should not be sown so early as the rye and wheat. We think barley a more profitable crop than spring rye, and wheat the next most profitable, though for some reason, and possibly for a good one, the farmers have rather abandoned wheat in New England. In sowing all these grains, let the ground be well pulverized, and made fine, and then if grass-seed is sown with the grain, let the stones be picked off, and the whole rolled if the ground is not wet.

**PREPARE THE WOOD.**—As the warm weather, and the busy time is approaching, we wish to suggest to all those who have neglected to prepare the stock of fuel for the coming season, that they cannot be too quick about it. It is of great importance that the fuel should all be prepared for the fire, and housed so as not to be injured by the weather. All good farmers, we believe, realize the advantage of such a course, but we fear there are some who always neglect to perform this very important work in season. It is very poor economy to compel the cook, whomsoever it may be, to get along with green wood, and worse, with no wood at all.

**Hired Help.**—Years ago there were thousands of young men who left their homes in the country, and came to the vicinity of the large cities, and let themselves to work on the market farms. They received wages varying in amount from ten to twenty dollars a month, and generally they were very good men. The whole thing has changed within a few years, and we get only imported help, and in many

cases it proves to be very poor help. What is true of out-door help, is equally true of the in-door; and it requires no small degree of patience to get along now-a-days with the help we have, and get the work done. We sigh for the good old days of the past, and wish that we could see once more men and women willing and able to work on the farms, and in the kitchens too. It is said that Yankee young men and women can do better, and so leave this work to the Patriarchs and Bridgets, but we are sure there are thousands of the young of both sexes, that would be far better off if they could only be made to believe it, to return to such employment, as their fathers and mothers engaged in, and were not ashamed of in their younger days. It is no use, however, to cry for what cannot be avoided, but must try to make the best of the help we are obliged to employ, and "possess our souls in patience."

**WORK FOR THE SEASON.**—Manure should be carted out, and put in heaps on or near the fields that are to be planted, or even put into small heaps on the fields, ready to be spread when it comes time to plough it in.

**PLOUGHING.**—Sward land should be turned over at every convenient opportunity.

**STRAWBERRIES.**—The beds should be uncovered, and weeded out. Don't leave too many plants growing, or you will defeat the object you have in view.

**GRAPES** should be tied up, and be all made secure before the buds begin to swell.

**ASPARAGUS BEDS** should be dug over before the shoots appear. A little salt spread over the bed will keep the weeds down.

**RHUBARB** should be treated in the same way, and if it has not already been manured, the same may now be applied, and dug in, but no salt.

**GRAFTING** cannot be done too soon now.

We much prefer to graft cherry trees the last of March, or first of April. Pear trees will do at a later day, and so will apples. It pays to graft over every worthless variety, and get good fruit in the place of poor.

**POTATOES** for early use should be sprouted, or if not that, planted quite early. The Early Rose is the best sort for this purpose.

**WALLS AND FENCES** should be put in thorough repair. This work can be done at odd jobs, but should be well done, so that when the cattle are turned out by and by, they can find no weak place through which they can break out.

**ONIONS.**—All who raise this vegetable, will gain much by sowing early.

**TRANSPLANTING TREES.**—Now is the time to transplant. All deciduous trees should be planted by the last of the month. Evergreens can be set nearly all of May, though we much prefer the first half of the month. In setting out fruit trees, be sure and get the best, even though they do cost a little more to begin with. There is nothing gained in the long run, by buying cheap trees; in fact, they would often prove very dear if they were given to one.

**RASPBERRIES** should be tied up to the stakes. The best sorts are Knevit's Giant, and Brinkley's Orange, for home use.

**CURRENT BUSHES.**—If you want new plants, take off cuttings of last year's growth, and stick them down, and they will root very readily. The Red and White Dutch are good. The largest are the Versailles, and Dana's Transparent, the first red, and the last white. There is no better fruit, and more should be raised.

**CAULIFLOWERS.**—Seed should be sown early in April, in hot beds, and the plants put out in the ground the last of May.

**CELERY,** and other plants should be grown in the same way.

## Marriages.

In this city, March 22, by Rev. E. P. King, George A. Patch to Miss Josephine Tewksbury, both of Wintrop. In Gloucester, Jan. 31, by Rev. A. F. Herrick, Henry Ingalls to Miss Margaret A. Martin. In East Gloucester, Feb. 6, by Rev. A. F. Herrick, Timothy Osier to Miss Isabella McLoud, both of East Gloucester; Feb. 7, Clement W. Coombs to Mrs. Hannah Burnham, both of Bay View. In Gloucester Falls, Feb. 7, by Rev. O. W. Adams, Rev. Charles E. Seaver to Miss Emma Clough. In Barre, Feb. 6, by Rev. G. R. Bent, Samuel Jones, esq., to Josephine Ardent, both of Barre. In Provincetown, Feb. 9, by Rev. Dr. Waterman, George H. Pierce, of Providence, to Miss Lillie Howland, daughter of Capt. Henry R. Howland, of Seabrook. In Springfield, March 21, by Rev. L. R. Thayer, Rev. Fayette Nichols, of the New England Conference, to Miss S. Della Orcutt, of Buckland. In Orient, Me., Feb. 10, at the residence of his father, by Rev. H. P. Blood, Richard Grew, of Orient, to Miss Margaret L. Reed, of Nashua, N. H. At the Parsonage in Winslow, Me., March 16, by J. Bean, Daniel W. Abbott to Miss Addie A. Bean, both of Vassalboro', Me. In Marlboro', Feb. 13, Benjamin F. Cummings, of Rutland, Vt., to Miss Della F. Wood, of Southborough, Mass. At the Parsonage in North Manchester, Ct., Feb. 16, by Rev. George E. Fuller, Wm. La Abbe to Mrs. Mary A. Scaries, all of Manchester, Ct. In East Hampton, Ct., Feb. 12, by Rev. A. Palmer, George H. Buckland to Mrs. Victoria Barton, all of East Hampton. At the residence of the bride's father, in Waldoboro', Me., Feb. 10, by Rev. H. B. Wardwell, Fred. W. Young, of Charlestown, Mass., to Miss Olivia C. Adams, of Waldoboro'. In Bristol, Me., Feb. 5, by Alexander Yates, esq., Everett S. Lamson, of Newcastle, to Miss Clara A. Richards, of Bristol. In Proctorsville, Vt., March 2, at the residence of the bride's father, by Rev. C. S. Baswell, Cyrus A. Greeley, of Londonderry, Vt., to Miss Mary Blood, of Proctorsville, Vt. In Fitzwilliam, Feb. 16, by Rev. William Merrill, George W. Forristall to Miss Elvira A. Prentice, both of Fitzwilliam. In Salem, N. H., Feb. 7, by Rev. N. M. Bailey, assisted by Rev. R. Dearborn, George M. Thom to Miss Mary G. Austin, both of Salem; Feb. 19, by Rev. R. Dearborn, E. Baxter Hall, of Salem, to Miss Lydia J. Parlin, of Milford, N. H. In Moultonboro', N. H., Jan. 19, by Rev. L. L. Eastman, Alvin Blackford, of Moultonboro', to Mrs. Sarah W. Hanson, of Sandwich. In Rockford, Ill., Feb. 9, by Rev. E. Donkersley, assisted by Rev. H. L. Martin and Prof. A. G. Mattison, Dr. B. F. Crommer, of Elizabeth Ill., to Miss Mary L. Donkersley, of Rockford, Ill., daughter of the officiating clergyman.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

April 8, 1871.

GOLD.—1.10% @ 1.10%.

FLOUR.—Superfine, \$6.25 @ 6.50; extra, \$6.75 @ 6.90; Michigan, \$7.00 @ 7.50; St. Louis, \$7.50 @ 8.00.

MIXED NEW CORN.—\$7 @ 80c; Mixed Yellow, 80 @ 90c.

OATS.—70 @ 74c. Shorts, \$31.00 @ 32.00.

RYE.—\$1.15 @ 1.30 per bushel.

SEED.—Timothy, Herds' Grass, \$6.50 @ 7.00; Red Top, \$6.75 @ 7.00 per sack; R. I. Bent, \$3.00 per bushel; Clover, 12 @ 13c. per lb.

APPLES.—\$2.50 @ 4.50 per bbl.

PORK.—\$25.00 @ 26.00; Lard, 12 @ 13c.; Hams 14% @ 15c.

OLD BUTTER.—30 @ 30c.; New, 30 @ 30c.

CHEESE.—Factory, 14 @ 15c.; Dairy, 8 @ 15c.

EGGS.—15 @ 30 cents per doz.

DRIED APPLES.—\$ @ 3c. per lb.

HAY.—\$19.00 @ 20.00, per ton, as to quality.

POTATOES.—\$3.50 per bbl.

SWEET POTATOES.—\$4.00 @ 5.50 per bbl.

BEANS.—Extra Peas, \$3.00; medium, \$2.00 @ 2.50; common, \$1.50 @ 1.75.

LEMONS.—\$4.00 @ 4.50 per box.

ORANGES.—\$2.75 @ 3.50 per box.

MARROW SQUASH.—\$4.50 per cwt.; Hubbard, do., \$5.50 per cwt.

ONIONS.—\$4.50 @ 5.00 per bbl.

CARROTS.—\$1.75 @ 2.00 per barrel.

BEETS.—\$1.75 @ 2.00 per bushel.

CABBAGE.—\$2.25 @ 3.50 per barrel.

REMARKS.—The Market for Flour is unchanged. Oats a shade lower, and in fair demand. Old Butter is generally poor, and inactive. Pork Market quiet, and at a fraction lower rates. Eggs quiet, with full supply. Vegetables unchanged.

## The Markets.

## BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 1,913; Sheep and Lambs, 8,256; Swine, 8,900; number of Western Cattle, 1,567; Eastern Cattle, 71; Working Oxen and Northern Cattle, 205; Cattle, 8, over from last week, —.

PAICES. Beef Cattle—Extra, \$12.25 @ 12.50; first quality, \$11.50 @ 12.00; second quality, \$10.75 @ 11.25; third quality, \$10.25 @ 10.50; poorest grades, \$7.50 @ \$10 per 100 pounds (the total weight of Hides, Tallow, and Dressed Beef). Many of the Cattle are sold by the pound, live weight.

Brighton Hides—8 @ — c. per lb.

Brighton Tallow—6 @ 6% c. per lb.

Country Skins—c. @ — c. each.

Hides—7% @ 8c. per lb. for country.

Tallow—6 @ — c. per lb. for country.

Lamb Skins—\$1.75 @ 2.00 each.

Wood Skins—\$1.50 @ 2.00 per skin.

Sheep Skins—\$1.75 @ 2.00 each.

Calf Skins—10 @ 15c. per lb.

The trade has been quick, and most of the Western Sheep were taken at a commission. One lot of Massachusetts Sheep, nearly 600 in number, sold for 4 cents per pound. Sheep cost higher at Albany, and most of those in Market were of a good quality. We quote extra lots, \$4.50 @ 7.00 per head; ordinary, \$2.50 @ 4.50 per head, or from 6% to 9 cents per lb.

Swine. Store Pigs, wholesale, 7 @ 9% cents per pound; retail, 8 @ 11 cents per pound. Columbia County Pigs, — cents @ B. Canada Pigs—wholesale, — @ — cents per pound; retail, — @ — cents per lb. Fat Hogs—7.00 @ Market. Prices 8% to 8% cents per lb. Trade dull, and more in Market than the demand requires.

REMARKS.—The trade has been quick, and the supply larger than for several weeks past. Many of the Western Cattle were taken in large lots at a Commission. Prices have advanced from one quarter to one half a cent per pound from our last quotations. Cattle cost higher at Albany than they did a week ago. There were several car-loads of Eastern Cattle in Market this week, all of which were sold for Beef. The trade is still confined to Beef Cattle exclusively, and none but healthy Cattle are allowed to be driven to or from Market, all being inspected before leaving the cars.

THE ANNUAL REPORT OF THE BOSTON THEOLOGICAL SEMINARY, for 1871, is now ready. Its Table of Contents is as follows:—

## PART I. LE PERSONNEL.

Board of Supervision—Board of Trust—Board of Instruction—Students—Summary by Classes, States, and Colleges.

## PART II. INTERNAL ECONOMY.

Admission—Courses of Instruction—Auxiliary Facilities—Rooms and Boarding—Graduation—Calendar.

## PART III. GENERAL REVIEW.

Comparative Statistics of the New England Theological Seminaries—Notes of Progress—The Broader Denominational Exhibit: 1. The Orthodox Congregational Seminaries; 2. Presbyterian Theological Seminaries; 3. Protestant Episcopal Seminaries; 4. Baptist Theological Seminaries; 5. Lutheran Theological Seminaries; 6. Seminaries of Minor Evangelical Bodies; 7. Seminaries of the Roman Catholic Church; 8. Seminaries of Non-Evangelical Protestants.—The Year's Record in our own Church: 1. The Theological Seminaries; 2. The Colleges.—The New Buildings—A New Professor—Our Lectures Extraordinary—Change in Time of Anniversary—Present Quarters—Conclusion.

The statistical exhibit given of the theological institutions of all American churches is believed to be the best ever published. Sent free to any address, on receipt of a two-cent postage-stamp.

March 23. WILLIAM F. WARREN, Vice President.

March 23.

## FALES' FERTILIZER

IS STILL WARRANTED AS RECOMMENDED below, and every pound to correspond with the analysis.

West Boylston, March 1, 1871.

Messrs. WHITTEMORE, BELCHER & Co.—Gentlemen: I used 2 Bbls. of Fales' Fertilizer last season, and was highly pleased with the result. I am satisfied that it increased my crop fully one third. I raised good corn in light soil with no other dressing except a small shovelful of horse manure in the hill (which proved to be only an injury to it on account of the drought). I raised splendid Squashes on green sward with only one spoonful of the Fertilizer in the hill.

Respectfully yours, LEVI E. SANBORN.

From one of the Proprietors of the Boston Journal.

Boston, July 21, 1870.

Messrs. WHITTEMORE, BELCHER & Co.—Gentlemen: Last Spring I purchased of you a barrel of Fales' Fertilizer and tested it on a lawn which was in a bad condition, being filled with moss. The fertilizer has produced a wonderful change in it. I can hardly find a piece of moss as big as my hand, and the grass has come up thick, strong, and luxuriant. I tried it on a bank (in front of my house), which was even in a worse condition than the lawn, and it has produced the same effect there. You cannot commend it too highly for use on lawns and grass lands.

Yours truly, S. N. STOCKWELL.

Boston, Feb. 19, 1871.

Messrs. WHITTEMORE, BELCHER & Co.—Gentlemen: I have made a chemical analysis of the sample of Fales' Fertilizer you brought me, and find as follows:—

Organic (animal) matter	45.00
Soluble Phosphate of Lime	12.00
Sulphate of Lime	13.82
Sulphuric Acid	5.42
Ammonia	2.39
Insoluble Phosphate of Lime	5.00
Earthy matters	7.98
Potash	2.00

This is evidently a good fertilizer, very rich in ammonia, and is suitable for general agriculture. Respectfully, your obedient servant.

CHARLES T. JACKSON, State Assayer.

For sale at wholesale and retail at

No. 34 Merchant's Row, Boston.

Whittemore, Belcher & Co.,

General Agents for Massachusetts, Maine, New Hampshire and Vermont.

Mar. 16, 601 46 cow 47



## HERALD CALENDAR.

## CONFERENCES THIS MONTH.

New Hampshire, Rochester, N. H., April 13, James.  
Vermont, Northfield, April 20, James.  
Central New York, Rome, April 20, Ames.  
Black River, Adams, N. Y., April 27, Ames.  
Maine, Portland, April 27, Ames.  
\* Thursday.

Rockland District Ministerial Association, Vassalboro', May 6.  
Fall River District Conference, East Weymouth, June.

Yarmouthport Camp-meeting, Aug. 15, to continue ten days.  
Penobscot Valley Ministerial Association, Bangor, May 6.  
Camp-meeting at Willimantic, Aug. 28.

## POST-OFFICE ADDRESSES.

Rev. Zebulon Davis, Westport, Me.  
Rev. E. B. Curtis, Appleton, Wis.

## The Secular World.

## REVIEW OF THE WEEK.

## Domestic.

In the United States House of Representatives, on the 7th, the Ku-Klux Bill passed 118 to 91.

The Connecticut election took place last week. There is a Republican majority in the Senate of five, last year one; in the House twenty-one, last year fifteen, making a Republican gain of ten on joint ballot. The choice of Governor will be thrown into the Legislature.

In Rhode Island, Gov. Padenford has 3,454 majority in a vote of 14,184. The Senate stands 26 Republicans, 9 Democrats. In the House there are 51 Republicans, and 13 Democrats, very much the same as last year.

The printing-house of Weed, Parsons & Co., proprietors of *The Albany Evening Journal*, was burned on the morning of the 7th. The loss is almost complete. Three hundred hands are thrown out of employment, and the loss is estimated at \$300,000 over the insurance of \$100,000. At the same time the Western Female Medical College at Oxford, Ohio, was burned to the ground. There were 175 pupils in the building when the fire caught, but no lives were lost.

Blotting has been frequent of late on the Northern Pacific Railroad, and in the Pennsylvania Coal Mines.

Six lives were lost by the capsizing of a tug at Chicago on Saturday, and seven by the explosion of a Mississippi steamer. Six or seven suicides are also reported.

So far as can be ascertained, the high commission has decided on a basis for the settlement of the questions before them, which has been sent to England for approval.

On Saturday we were treated to a burst of hot weather, a fiery anticipation of summer, a July leaf interpolated. The thermometer in Boston was 86 deg. It was 82 in Portsmouth, 90 to 91 in other parts of Maine and New Hampshire, and 80 to 85 in New York, 100 in Buffalo, and 85 to 90 in Washington. We hear of very warm weather in the West and destructive gales, a thunder-shower, and remarkable auroral displays in New York and the West.

## France.

The civil war in and around Paris, has been maintained with fierce vigor the past week. The contending forces are the Nationals, in the pay of the Communists, and the Assemblists, or what may be called the Government troops. On the 6th and 7th, the fighting at Neuilly was desperate. The Communists, who were posted in small force at Courbevois, were dislodged by the guns of Fort Valerien. They rallied in Avenue de Neuilly, and opened fire on the Versailles troops, who appeared on the heights. The Communists were again forced to retire behind the bridge at Neuilly, which they barricaded. Their pursuers then shelled and demolished the barricades. The Nationals suffered heavily in attempting to hold the bridge, and fell into temporary disorder, but they succeeded in extricating their cannon, and abandoned the bridge, taking refuge in houses on the eastern bank of the river. The Assemblists also occupied the buildings on the other side, and a sharp fusillade was kept up across the river. They then pushed across the bridge, and advanced in pursuit of the retreating insurgents. The guns on the ramparts opened a heavy fire, sweeping the Avenue de Neuilly with shells, and checking the pursuit. The Communists again commenced to throw up barricades across the avenue, under the protection of the artillery on the walls, but they were ultimately driven out of Neuilly, and withdrew beneath the ramparts. The fighting, which was desperate throughout, commenced at ten o'clock in the morning, and ended at sunset, at which hour seven guns still protected the gates. The forts are silent. Minister Picard officially announces the complete success of Government forces after a hard struggle, lasting two days, Thursday and Friday. He admits that the losses of the troops were serious, and reports that Gen. Beson was killed.

He returns thanks to the army for its loyalty and courage, the Nationals numbering some 4000. An attempted reconnaissance was made on Friday toward Chatillon, but failed to accomplish anything.

**LATEST.**—It is reported that the Versailles troops have crossed the Seine at Asnières, and are concentrating at Longchamp. Arbitrary arrests are increasing in number in the city. Many more cures have been thrown into prison. Church services are generally suspended, and the doors of the cathedral of Notre Dame have been closed. There was desperate fighting round Paris on Saturday. Fort Valerien, and the advanced batteries of the army of Versailles steadily bombarded Porte Maillot, their shells falling in Champ Elisees. An engagement took place at Villejuif, and skirmishes at Bagneux and Ballancourt. All the southern forts have resumed firing. The Government forces are gaining ground in front of Montrouge and Bicetre, and a decisive struggle is expected at the gates of the city. It is reported that Thiers is averse to forcing an entrance into Paris by fighting. He prefers to reduce the city by investment. At ten o'clock last evening, the cannonade at Porte Maillot, and other points, was continued with great violence. A flotilla of gunboats has been sent from Havre up the Seine to assist in the operations against Paris. Siege guns have also been despatched from Havre to Cherbourg for an attack on the forts occupied by the insurgents. General Henry has arrived in Paris, having escaped from prison at Versailles by stabbing the guard, while the latter was handing him food. MacMahon has now entire command of the Government troops.

## Great Britain.

The Princess of Wales was delivered of a son last week—her sixth child. It has since died, and the Princess is ill.

## EDITORIAL ITEMS.

*The Atlantic* for April is smart. Mrs. Prescott Spofford talks bright on "Footpads;" John Hay on "Castilian Days;" Fred Loring sings a love-song; Prussia is drawn as the Giant in a spiked helmet, and Fields has his best paper yet on Hawthorne.

It will be seen from our Register that Rev. Dr. Newman is to lecture in Portland at the next session of the Maine Conference, for the benefit of the Congress Street Church. This church is heavily embarrassed, and though it has a good congregation, cannot live without much help. All our Maine brethren should give it their prayers and help.

The Boston Preachers' Meeting last Monday elected Rev. S. F. Upham, President; Rev. J. N. Mars, Vice President; Rev. Geo. S. Noyes, Secretary. Resolutions were reported from the Conference Committee on Father Taylor, and read by Rev. M. Trafton. Father Tucker narrated the incidents of the conversion of Father Taylor, and led in prayer. Interesting remarks were also made by Mr. Bridgett, his companion for several years.

Common Street Church, Lynn, testified their regard for their late pastor, Rev. D. H. Ela, by a donation of \$225, just before Conference.

The last Sunday of the year, at Common Street Church, Lynn, was a busy day, including in its services the administration of baptism, the reception of members and probationers, and finally the congregation, in a few minutes, raised the sum of about \$6,000, sufficient to pay the entire cost of the repairs recently made on the church.

## GOSSIPGRAPHS.

—A Berlin journal describes Wm. H. Russell, of *The London Times*, as an Irishman of 53, combining the sullen gravity of the Englishman, with the testy turbulence of the Celtic race.

—Bismarck is said to have kept a complete diary of all public events and his personal relation thereto for the last thirty years, and he intends to prepare, as soon as the Continental troubles are over, a history of his own times. He is a clear, terse, and forcible writer, and his style is well adapted to such a work.

**ORNAMENTAL IRON WORK.**—Our readers will not fail to notice the advertisement of J. L. Roberts & Co. They manufacture Ornamental Iron Work in great variety, and are known to us as thorough mechanics, and in every way responsible.  
Mar. 16, 35.

**AN EXTENDED POPULARITY.**—Brown's Bronchial Troches have been before the public many years. Each year finds them in new localities in various parts of the world. The Troches are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases, the Troches have been proved reliable.

**LIFE BOAT.**—A Weekly Paper published at Chicago, devoted to reform, and a higher and purer life among all the people. The organ of no sect or party, but speaks for God, humanity, justice and truth, fearlessly and plainly. A friend to all that is pure and good, in or out of the Church. Contains original stories of a high and chaste order of excellence; and also articles from some of the best friends of God and man, in this and other countries. Gives the news of the week in a condensed and attractive form. One dollar and a half a year; six months 75 cents; three months 40 cents. Address the Editor, E. C. EGGLESTON, 137 Madison St., Chicago.  
Apr. 13 at x

Burnett's Kalliston is the best cosmetic.

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Feb. 2, 26 cow

## Money Letters Received to April 1.

J. C. Allen, J. M. Ayers, D. L. Brown, T. Brown; O. H. Call, E. K. Colby; C. H. Dearborn, W. J. Dixon; R. B. Dunn, C. M. Dinsmore; E. S. Ellis; J. P. Frye, A. B. Fish, B. Foster; S. O. Goodrich; O. S. Howe, L. L. Haines; C. A. King; B. F. Lewis; James A. Moreau; James Nixon; O. H. Perry; B. C. Phelps; L. B. Rowell; S. S. Stevens; C. Stratton; M. S. Thompson; H. U. Thatcher; O. E. Thayer; J. Thurston; J. H. Vought; D. A. Whedon, John Williams, L. D. Wardwell, B. White, E. E. Ware, H. S. Ward.

## Money Letters Received from April 1 to April 8.

E. T. Adams; W. D. Bartlett, W. L. Brown, C. Browning, L. H. Beas, Henry A. Buehler; C. A. Carter, W. J. Clifford; James W. Day; B. Foster, E. H. Fletcher, S. A. Fuller; John F. Gray; E. H. Hatfield, F. P. Hamblett, S. M. Haynes, H. O. Hoffman; G. E. Johnson; J. H. Lamb, S. Libbie, W. H. Langdon; M. Learned; E. Martin; John Pegg, Jr.; E. A. Paine, L. W. Prescott; J. Thurston; D. Sargent; D. Woodruff, E. H. Waite.

## Methodist Book Depository.

## Money Letters Received from March 25 to April 1.

H. J. Adams, T. B. Allen; Mrs. H. A. Butler, C. Beale, E. D. Blithen, L. H. Beale, G. S. Best, D. L. Brown, E. F. Brown, L. E. Bailey; C. Clarke & Co., I. Croas, J. Collins, L. Cunningham, W. H. Clogston, C. D. & E. J. Copp, C. W. Conway, O. H. Chesley; R. S. Dixon, R. B. Dunn, H. H. Davis, L. Damon; B. M. Eastman, M. T. Eddy, E. Edson, Eastman Bros.; O. Farnsworth, A. B. Fish; J. E. George, M. D. Garalde, H. M. Grew; P. T. Huff, N. M. Haley, C. S. Hall, D. L. Johnson; William Johnson, A. Jackson; G. D. Lary; J. A. Latham; James Murphy; J. L. Masneck, F. E. Mason, P. C. Macomber; S. B. Nash; W. H. Primer, F. E. Pearce, A. Prince, G. W. Prescott; E. H. Rolf; E. M. Smith, A. Scribner, C. L. Swann; G. M. Tuttle, M. W. Teasdale; E. H. Wait, W. E. Wedge, D. Waterhouse, R. J. White.

## Money Letters Received from April 1 to April 8.

W. D. Ames; I. S. Bangs, Jr., Geo. W. Barrows, R. Burt, D. P. Brazz, E. A. Bristol, J. Bean; B. W. Chase, A. Crowell, C. D. Chapman, V. E. Conch, W. H. Cady; E. F. Dennis, E. H. Drummond, James Davis; J. T. Edwards; B. H. Ford, O. Farnsworth; W. Greenleaf, A. C. Gross; H. P. Hamblett, I. D. Hawks, J. F. Hastings, W. Haskell, W. B. Howard, P. H. Hinkley, B. O. Hathaway, W. J. Holland; H. S. Kimball, C. A. King; R. F. Lurvey, N. M. Learned; J. Mitchell, H. Moore, John Millet; F. C. Nichols; C. W. Olin; T. C. Potter, A. Plummer; S. E. Quimby; C. G. Robbins, J. A. Robinson; J. F. Sheffield, B. F. Stinson, N. H. Spencer; H. Torrey, Jr., G. W. Talbot, E. F. Templeton; E. H. Wait, D. H. Wilson, L. White, E. L. Wells.  
J. P. Magee, Agent, 28 Bromfield St., Boston.

## Acknowledgments.

I hereby tender to the preachers and people of the Portland District my sincere thanks for their present to me of one hundred and twenty-five dollars, at our late Ministerial Association at Saco. This generous and unexpected token of their esteem and appreciation of my humble services, is to me above all price. May the Great Head of the Church plentifully reward these noble donors.  
J. COLBY.  
Gorham, March 28, 1871.

Rev. Stephen O. Benton acknowledges the receipt of \$92, nearly all in cash, from friends in Dighton.

Rev. W. W. Marsh and wife would gratefully acknowledge a pleasant evening with the friends of Union Street Society, Bangor, and \$10, cash, left by them on their departure.

## Marriages.

In Taunton, March 29, by Rev. L. B. Bates, Rev. George H. Bates, of North Easton, to Miss Abbie L. Harding, of the New Hampshire Conference, to Mrs. Mary H. Clifton of Pittsburg.

In Brockfield, at the residence of the bride's mother, Mrs. E. C. Stowell, by Rev. Mr. Colt, John Roper, of Chicago, to Miss Addie Stowell.

In Edgartown, March 2, by Rev. A. J. Church, Edward A. Hildes, Engineer of U. S. Steamer McCulloch, to Maria N., daughter of Joseph T. Pease, esq.

## Church Register.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, at Bristol, R. I., in June, the day to be fixed by the Presiding Elder.

Preaching, Monday Evening—A. N. Bodfish; Tuesday Evening—W. McK. Bray.

ESSAYS.—1. Is it Best to Do Away with a Period of Probation in our Church?—L. D. Bentley. 2. The Relation of the Franco-Prussian War to Protestant Christianity.—S. L. Gracey. 3. By what Plan can Systematic Contributions for the Support of the Gospel at Home and Abroad be Secured from each Member of our Church?—J. W. Willett. 4. The Theories of Life in their Relation to Modern Materialism.—G. L. Westgate. 5. Respect for the House of Worship.—J. F. Sheffield. 6. Duties of the Pastor to his Predecessor and Successor.—J. T. Benton.

EXEGETICAL ESSAYS; Heb. xii. 28-34.—J. E. C. Sawyer. 2 Pet. iii. 1-13.—E. D. Hall.

SKETCHES OF SERMONS: 14. LY. 6.—J. S. Thomas; Rom. vi. 4.—J. H. Cooley.

G. L. WESTGATE, Secretary.

**HAMILTON CAMP-MEETING.**—All persons wishing to secure lots for society, or private tents, or cottages, are notified that the Committee will be at the Grove on Tuesday, April 18, at 1 o'clock. If it rains, then the first fair day after that.  
J. G. CART, Secretary.

**TO THE MEMBERS OF THE NEW ENGLAND CONFERENCE.**—By vote of the Conference, at the last hour of the last day's session, a Retrospective Register was ordered to be published in the next Minutes. This is to notify those longest connected with the Conference, that the basis of such a Register will be that published in our Minutes in 1864—and any errors therein must be made known to the undersigned personally, as there will be, and can be no correction thereof, in the nature of the case. But to more recent members of the Conference, letters have been forwarded to obtain the facts directly from them—and the promptest response alone can insure their appearance in the list, which otherwise must be, so far, incomplete.  
E. A. MANNING.  
Editor of the New Eng. Conf. Minutes.  
Lynn, April 8, 1871.

**MAINE CONFERENCE—RAILROAD FARE.**—Persons attending Conference will purchase regular tickets to Portland, and will be supplied by me with free return checks. This applies to all the railroads leading to Portland.  
D. B. RANDALL.

The Third Year's Class for examination in the Maine Conference will meet in the vestry of Chestnut Street Church on the 20th inst., at 2 o'clock P. M.  
F. ATKINSON, Chairman.

**LAY DELEGATES** from Readfield District to the Maine Conference, namely: D. C. Morrill, A. Hardy, G. Smith, E. H. Drummond, H. K. Baker.  
GEO. WEBBER.

**MAINE CONFERENCE.**—The class to be examined in the Conference studies for the first year will please meet the Committee in the vestry of the Chestnut Street Church, Portland, Wednesday, April 26, at 2 o'clock P. M.  
J. C. MCMILLAN.

Rev. J. P. Newman, D. D., of Washington, D. C., Chaplain of U. S. Senate, will lecture for the benefit of Congress Street Methodist Episcopal Church, in City Hall, Portland, on Saturday evening, April 29. Subject: "From Ocean to Ocean." Admission to any part of the Hall, 50 cents.

Will not our brethren and sisters, coming up to the session of our Conference, bear this notice in mind, and prepare to avail themselves of this intellectual treat, and thus aid a needy and struggling society.  
W. H. H. PILLSBURY.  
Pastor Congress Street M. E. Church.  
Portland, Me.

**TO THE PREACHERS ON NORWICH DISTRICT.**—Dear brethren, the amount asked of our District towards paying the Missionary Society debt, is \$1250. This is desired above our regular contribution, and Conference directed that the collection be taken in April or May. Will each pastor make this his business, and see that before the close of May at least ten cents per member—what a small sum!—is raised? Please do not neglect this brethren.  
Dankensville, April 6.  
G. W. BREWSTER.

## QUARTERLY MEETINGS.

## BOSTON DISTRICT—FIRST QUARTER.

April—Dorchester, 8, 9, A. M.; Neponset, 9, P. M.; Quincy Point, 5, eve.; Winthrop Street, 15, 16, A. M.; Highland Church, 18, F. M.; Washington St., 16, eve.; Amesbury, 22, 23, A. M.; Newton Lower Falls, 23, F. M.; Bromfield St., 29, 30, A. M.; Church St., 30, F. M.; May—Tremont St., 6, 7, A. M.; Revere St., 7, F. M.; Jamaica Plain, 14, A. M.; Roslindale, 14, F. M.; Hyde Park, 20, 21, A. M.; Dedham, 21, P. M.; Walnut St., 22; Mount Bellingham, 24; Everett, 25; Grace Church, 27, 28, A. M.; Westboro', 28; Ashland, 30.  
June—South Framingham, 27; Amesbury, 3, 4, A. M.; Rockbottom, 4, P. M.; Hudson, 4, eve.; Sudbury, 5; Saxtonville, 6; Cohasset, 7; Marlboro', 10; Mendon, 10, 11, A. M.; Milford, 11, P. M.; Hopkinton, 12; Holliston, 12, A. M.; Needham, 13; Saratoga St., 15; Winthrop, 17, 18, A. M.; Park St., 18, F. M.; West Medway, 20; South Walpole, 21; Newton, 22; Newtonville, 22; East Walpole, 24, 25, A. M.; Everett, 25, P. M.; Newton Upper Falls, 27; Needham, 28; Broadway, 29; Dorchester St., 30.

There will be held with the Methodist Church in Holliston, June 15, a reunion of the Methodist churches and pastors in Mendon, Milford, Hopkinton, West Medway, Ashland, Natick, South Framingham, Cohasset, Saxtonville, and Westboro'. Love-feast at 2 o'clock P. M., and preaching in the evening.  
Amesbury, April 8, 1871.  
W. H. CLARK.

## NEW BEDFORD DISTRICT—FIRST QUARTER.

April—Middleboro', 8, 9; Sandwich, 15, 16; West Sandwich, 16; Falmouth, 22; East Falmouth, 22; Marlboro's Mills, 24; Osterville, 25; S. Yarmouth, 26; West Dennis, 30.  
May—S. Harwich and N. Harwich, 1; Monument, 2; District Stewards' Meeting, 3; Chatham, 4; E. Harwich, 5; N. Dennis, 6; Yarmouthport, eve.; 7; S. Middleboro', 12; Eastham, 13, 14; Orleans, 14; Nantucket, 15; S. Carver, 16; Wareham, 20, 21; Marion, 21; Provincetown, Centre, 24; Centenary, 25; Union Free-church, 26; Truro, 27; S. Truro, eve.; 28; Westfield, 29.  
June—Fairhaven, 3, 4; Acushnet, 4; Long Plain, eve.; 4; New Bedford, County St., 5; Allen St., 10, 11; Union Free-church, 10; Pleasant St., 11; Fourth St., 15; Chilmark, 17, 18; North Shore, eve., 18; Vineyard Haven, 19; Edgartown, 20.

The District Stewards will meet in County Street Church, New Bedford, May 3, at 11 A. M. Will the preachers please notify their respective District Stewards accordingly?  
W. T. HARLOW.

## Business Notices.

## THE ROBINS.

Hear the gentle Robins sing,  
Welcome harbingers of Spring;  
Sweetest music do they make  
As their morning flights they take;  
Thankful warmer days have come,  
Over hill and dale they roam;  
Telling in their merry tone  
That the dreary winter's flown.  
Each has on a handsome "dress,"  
And seems full of happiness,  
As Boys whom FENNO "CLOTHES" so neat,  
Corner of Beach and Washington Street.  
Apr. 13, 1871

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Dec. 22, 69.

**FOR MOLE, PATCHES, FRECKLES, AND TAN, Use Perry's Moth and Freckle Lotion.**

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Mar. 2, 1894.

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